

Millennial STAR

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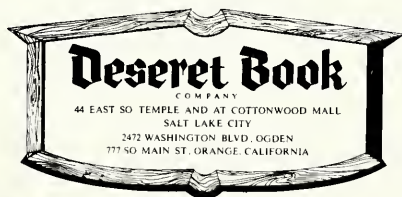
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The Prophet writes...

I NEVER hear one of our brethren bear testimony to the divinity of this work, without feeling that the strength and growth of his character depends upon a consistent life with that testimony; and it makes character to live in harmony with man's ideals, or at least to strive to live in harmony with them.

I can illustrate what I mean by relating an incident concerning two boys at college. They had been taught that next to life itself, we should cherish chastity.

One of these boys noticed that there was a laxity among his classmates, and after a few months at college, he partook of a different spirit from the one he had in his home, and one night he said to his companion, who was older than he, "I am going out tonight with those fellows."

"Well, you'd better not," said his companion.

"Oh," he said, "I do not know! Those fellows have a good time, take their wine, have their cigarettes and their cigars, they enjoy themselves; and here we are restrained. They get their lessons; they are doing just as well in college as we are; and I am going out with them. I am not so sure that our ideals are necessary, anyway."

The older one walked up, put his hand on his companion's shoulder, and said, "Those boys may be getting along all right in school; they may do these things to which you refer with impunity; but you can't."

"Why?"

"Because you know better. And once you break through that ideal, your character is broken."

It was the best lesson he learned in college.

Resist the devil, and he will flee from you. Court him, and you will soon have shackles, not on your whists, but on your soul.

I shall never forget the picture of a mother's parting with her son. It was when we first entered the war. He was



one of the first to go. The mother, with her heart almost breaking, went with him to the recruiting office, and in the presence of a United States officer, when she was taking her last good-bye, said, "John, I want you to come back to me just as clean and sweet as you are now, or do not come back at all."

And the officer said, "Why, madam, you must not expect that of your boy."

"I do expect it of him," she returned, "and every Mormon mother ex-

pects it of her boy. I do expect it of you, John, and I know you will." With that she gave him a caress and went back to her home, and he to fight for his country.

Don't you think that boy strove for righteousness, for the ideals of home, and the ideals of his character?

He knew what was right, and if he was going to be a man of strong character, he had to maintain those ideals.



Millennial STAR

FRONT COVER: The new Liverpool Chapel, the only meeting house of this design to be built in Great Britain.

Sound investment

CONTENTS/July 1966

205	The Prophet writes
209	BSM's first Youth Conference
210	News from the Stakes and Missions
216	New Presidents
219	The Church and the Youth
225	Melchizedek Priesthood
226	Branch President's Page
228	Relief Society
230	Sunday School
232	The Wonderful World of MIA
234	The Primary Page
236	New Books
IBC	Letters

A SOCIETY'S most important investment in the future is its young people. Young people of today are the leaders or followers of tomorrow. No nation or group can be any stronger than the reservoir of its future leaders.

How spiritually strong and potentially capable are our youth today? How about the youth of the Church? Are they better or less qualified for leadership than the youth of the past? How effective has been the Church's youth programme in building stronger characters, more spirituality and a better foundation for purposeful living on the part of its youth?

Complete answers to these questions would require exhaustive research. Yet, personal observation of our youth today, particularly in the Church's great missionary programme, points decidedly to the conclusion that our young people today are better prepared, more spiritually inclined, and possess greater leadership potential than any group of young people in the past. Through its inspired programmes for youth, the Church is leading its young people toward a better future. Missionaries who come into the field today are better prepared to teach the gospel than they were twenty, forty, sixty years ago, or at any time perhaps except during that golden period soon after the organisation of the Church. They possess more realistic testimonies of the gospel, have a better understanding of its principles and teach with more ability and effect. Much of this is due to the help that the Church's great youth programme has given them.

Yet, to paraphrase the late President Kennedy, these young future leaders must not ask what the Church can do for them; they must ask what they can do for the Church.

Activity and participation are the keys to growth and development. As Jesus taught, he who loses his life for others shall find it. And, as in the words of an inspired prophet, he who is "in the service of your fellow beings ye are only in the service of your God."

To serve unselfishly, one must lose oneself in the service of others. Young people who wholeheartedly and earnestly participate in the Church's youth programme prepare themselves for successful future leadership and for lives of useful and satisfying service.

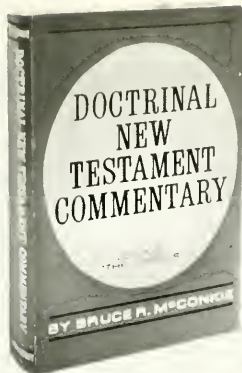
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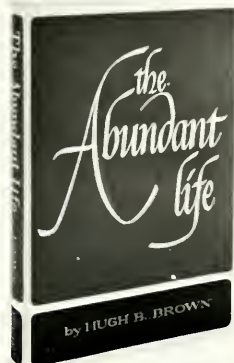
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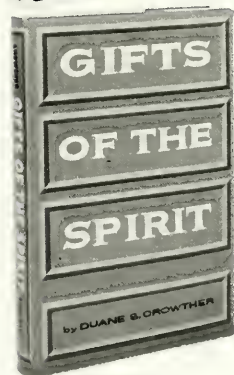


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Above: The youth of the British South Mission pictured at their Conference at the Pontins' camp at Selsey.

Right: Hustling and bustling young people of the British South Mission.

Right centre: Dancing, as always, was one of the happiest activities at the Conference.

Far right: President Don K. Archer, British South Mission President, bearing his testimony during one of the Conference sessions.



BSM's first Youth Conference a great success



THE British South Mission held their first Youth Conference at the Pontins' camp at Selsey in Sussex, in May, and more than 300 young people attended. The Conference was a great success, with everyone promising to return next year and bring a friend.

President and Sister Don K. Archer, the Mission President and his wife, opened the Conference officially on the Friday afternoon, when each of the Mission Districts presented their standard to him. In the evening a talent show provided the major part of the entertainment, with general dancing rounding off an exciting first day.

Saturday was sports day, and although the weather during the week had been a display of thunderstorms, downpours and gale-force winds, Saturday dawned bright and clear. The day commenced with President and Sister Archer leading a grand parade around the arena, with standards held high.

Athletic events filled the morning's programme, and in the afternoon five-a-side football matches were played, with Crawley District winning. In the tug-of-war, Reading District were the winners (probably due to the fact that President Archer was their anchor man).

The day ended with another game of football, this time the Mission Home versus the District Presidents—with Sister Archer acting as referee. Nobody knows who won, as most of the players were carried from the field on stretchers!

In the evening, girls in beautiful long dresses added a lovely formal touch to the Conference Green and Gold Ball.

Sunday proved a very spiritual and very happy day. Testimonies were borne at the sunrise meeting — some in whispers, due to the excitement of the previous day's activities, but all very moving and heart-warming.

The theme of the Conference was "Standards of the Church," and five-minute talks were given by young members from each of the Districts on one of the Conference subjects of Dress, Speech, Reading, Social Behaviour and Personal Behaviour.

The Conference ended with the weather reverting to its original thunderstorms and gales. . . . but nobody cared, the sunshine was in their hearts.



THE recent visit to this country of President Hugh B. Brown, First Counsellor to the Prophet, has highlighted the vast building programme that has taken place in Great Britain over the past four to five years and is now rapidly drawing to a close with more than 70 new chapels completed.

During his tour of this country, President Brown dedicated two chapels—at Norwich (as reported in last month's "Millennial Star") and at Poole—and attended the official opening of the new District Centre in Bristol.

On our front cover this month, we have pictured the new Liverpool Chapel. It is one of the most attractive chapels to have been built in this country, and, in fact, is the only one of its distinctive design to have been built in Great Britain.

On this and the next three pages we illustrate some of the new chapels that have been completed during the past two or three months. Each one serves a growing Mormon population, and each has become the centre of wholesome activity in the town in which it has been built.

Ten days before his visit to Poole to dedicate the new chapel there, President Brown read in one of our widely-read Sunday newspapers an article about the Mormons and the missionary programme. In that article it quoted a Congregational minister as saying, "Young missionaries specially chosen for their sex appeal are being brought to Britain to woo teenage girls to their faith Parents are worried about their daughters, complain to me that sexual attraction is being exploited in the name of religion."

With such gross misrepresentation being expounded, President Ray H. Barton, the South-West British Mission President, made sure that President Brown's visit to Poole was fully covered by the Press and by television. ITV of Southampton were interested in a modern-day Apostle, and they filmed his talk, reviewed his activities at home and abroad, and praised the Church in a programme that had a viewing audience of well over 2½ million people.

The following day, BBCTV of Bristol followed this up with a factual account of the Church's athletic, social and missionary programme. They then in-

4 million viewers see President Brown



interviewed President Brown, while showing the beautiful simplicity of the new building. This was seen by another two million viewers.

The impact was widely felt.

Within days the "Poole and Dorset Herald" reported: "Sensational Sunday papers have hardly been fair to the Mormons. The gentle Americans have, in the past years, brought a new religion to this country which has given new lives, higher principles, and spiritual peace to many for whom other forms of religion have no appeal. There is no mystery about the Mormon faith. It's a 'with-it' version of what could be compared with a combination of our non-conformist churches."

President Brown also met with the missionaries of the South-West British Mission at two meetings, talking to them about his own early days in the mission fields of Great Britain and later drawing on his vast knowledge of the gospel to explain to the missionaries their relationship to God.

SENTIMENTAL JOURNEY

The day after President Brown arrived in this country, he made a "sentimental journey" to the spot where his former Mission Home used to stand on the corner of Nightingale Lane in Balham, London.

On that plot of land today stands a huge new London Stake meeting house. The chapel alone is large enough to contain the whole of old Ravenslea within it, without even having to encroach upon the floor space of cultural hall and classrooms.

Left: President Hugh B. Brown with President Ray H. Barton, of the South-West British Mission, and his family, going to the dedication of the Poole Chapel.

Top right: A full chapel, and more, at the opening evening service in the new "Ravenslea" — South London Ward Chapel.

Centre right: The new South London Ward Chapel, which has been built on the site of the old Church headquarters of "Ravenslea".

Bottom right: President Brown pictured with his family standing outside the entrance to old "Ravenslea" at the time when he was the British Mission President.



This is the new Ravenslea.

Old Ravenslea was once the frontier of the Church of Jesus Christ in Great Britain. It was bought by the Church in 1933 and became the centre of the British Mission (which in those days covered the whole of the British Isles). It was dedicated in 1937, when Great Britain celebrated the Centennial Year of the Gospel in this country. President Heber J. Grant and his counsellor, President J. Reuben Clark, attended the dedication service.

In 1939, President Brown, who was then presiding over the British Mission, moved the headquarters of the Church from 5 Gordon Square, London, to Ravenslea, and there he lived until he was recalled to Utah in 1940. He returned in 1944 to complete his tour of duty as Mission President and took up residence again in Ravenslea.

We wondered . . . what were his thoughts as he stood in the beautiful new building that now stands where the old Victorian-style mansion used to be.

We asked him . . . "Oh, I must come back and dedicate the new Ravenslea."



Beverley MIA house teams

THE Beverley Branch MIA have organised themselves into three "houses," with teams from each house competing in various sporting activities. The "houses" are called Moroni, Nephi and Alma, and the bandos worn

at MIA each bear the "house" name. There is a chart in the Beverley Chapel on which is recorded the results of each game. The young people are very enthusiastic about the idea, and it has added spice to their competitions.

Another novel idea to come out of Beverley Branch is for Relief Societies. In Beverley each sister is placed on a rota system, and each week one sister bakes cakes and pies, etc., and these are sold in the Branch to raise Branch funds. This relieves the burden on some of the sisters who have large families to cater for.

A "best-dressed egg" competition was one of the attractions at a district Gold and Green Ball which was held in the Beverley Chapel. (Brother and Sister Dunning won first prize, with a bride and groom). The music for the evening was provided by Eric Wright and His Music.

The Clydebank Branch of the Glasgow Stake held their Sunday School children's outing at Kilsyth. Most of the afternoon was spent in games and races in the Colzium Estate Park, which is just outside the town, and all of the races were keenly contested and thoroughly enjoyed by the children. The day was made complete for the children when Sister Goldie arrived, having



driven all the way up from London straight to the park just to be with the children.

Relief Society Music Festival

PRESIDENT and Sister Joy F. Dunyon were the guests of honour at a Music Festival presented by the Relief Society Singing Mothers of the Midlands North District in the Newcastle Chapel.

This was an ambitious programme which proved highly successful. Items ranged from solo performances to choral arrangements by a 50-strong choir, from traditional melodies to Schubert. Duets, quartets and larger groups provided a pleasing contrast. Nor was the music just confined to voices—recitals on the organ and zither added to the variety.

Guest artistes were the Missionaires. The programme was devised by Sister Olive M. Evans under the direction of Sister Margaret Styne, District Relief Society President.

The London Stake Glemm Council have been very active again—keeping the youth of the stake entertained. They recently held a musical fireside in the Hyde Park Chapel, which was well attended, and then on Whit Monday they hired a coach and went down to Clacton to spend the day sun-bathing and swimming.

Top left: The Cavehill Branch Chapel in Northern Ireland.

Bottom left: The new Chapel at Londonderry.

Top right: Airdrie's new meeting house.

Centre and bottom right: Exterior and interior views of the new chapel at Stenhouse in the Scottish Mission.





Scottish MIA leaders meet in Edinburgh

BROTHER and Sister Tom Hezeltime, Sister Bernice West and Brother Farrer supervised a wonderful week-end in Edinburgh for 80 branch MIA leaders from all over Scotland and Northern England. The former Edinburgh branch building was converted into a hostel for two and a half days. Meals were

prepared and served by the Edinburgh Branch Relief Society, under the direction of Sister Jean Flinn, the President.

The new Edinburgh Chapel was used for class instruction. Folk-dancing, folk-singing and all types of indoor games were taught, and outside on the parking lot basketball and football instruction was given.

There were separate meetings for the girls and boys, where dating and the moral challenges of the world were discussed. Following an inspiring testimony meeting, the MIA leaders and their instructors joined with hundreds of local saints, missionaries, investigators to listen to talks from the General Conference in Salt Lake City.

The final item on the programme was an inspiring fireside held in the new Edinburgh Chapel.

This three-day course was a preview of similar instruction and development, which will be provided at the week-long summer courses at Inverclyde and Lilleshall Hall.

Sisters Conference

LADY missionaries of the Scottish Mission took part in a "Sisters' Conference" in the Mission Home recently, with President and Sister David B. Haight presiding. Some of the sisters travelled from northern towns— as much as four hours away from Edinburgh—in order to be at the conference.

The purpose of the conference was to inspire the sisters to "let their lights so shine that others may see their good works and glorify their Father which is in heaven." Between sessions, the sisters enjoyed a chicken luncheon.

Each guest was presented with a silver Scottish charm of either a thistle or of bagpipes. Sister Ruby Haight, wife of the Mission President, was presented with a farewell pin of Scottish Celtic jewellery. President and Sister Haight have now been released from their mission call.





Thistle theme

BURNLEY Branch Relief Society held their annual dinner recently in the chapel at Liverpool Road. The theme for this year was Scotland, and giant thistles decorated the backcloth, while the sisters each wore white satin blouses and skirts with tartan sashes.

To the Relief Society president, Sister Jeanie Pickup, the theme was a happy choice . . . she is a native of Glasgow, but to her husband, Branch President Albert Pickup, the evening was quite an adventure. With seven yards of tartan material, Sister Pickup made him a very attractive kilt for the occasion, with all the trimmings of lace, etc.

The sisters sang eight well-known

Above: Four pictures taken at the recent Scottish MIA leaders convention.

Left: Children of the Clydebank Branch enjoying the games and races at their Sunday School outing to Kilsyth.

Right: A group of members and friends of the Church at the Gloucester Branch "Investigators' Dinner".

Scottish songs, and President Pickup sang two solos and a duet with Sister Evelyn Hathaway. A missionary quartet labouring in the Preston District provided additional music and humour. Eighty-two guests sat down to a chicken dinner.

On the Saturday following, the Preston District Elders Quorum held a dinner and dance at Haslingdon, where 70 guests—mostly elders and high priests and their wives—enjoyed a first-class dinner and an evening's entertainment.

Sister Nellie Hardiman, aged 70, of the Southport Branch has recently

flown off to Canada to visit her son, whom she hasn't seen for 15 years, and to meet her daughter-in-law for the very first time.

Ladies night

TO BE a holder of the Priesthood is to be in the service of ones fellowmen—and women . . . and the Priesthood of the Ipswich Branch exemplified this aspect recently when they held a "Ladies Night" in the Ipswich Branch Chapel.

The sisters sat down to a three-course meal, prepared and cooked by Jack Jacobs and John Wiles, and served up by members of the Aaronic Priesthood. After the meal the sisters were entertained with a display of magic by Unami and his assistant, Susan Dawdry, followed by the Aaronic boys in a number of skits, and completed by Derek Dawdry who filled the stage with his office routine called "All in a day's work."

The toast to the ladies was offered by Jeff Packe, and the response was made by Peggy Jacobs.

The Gloucester Branch recently held an "Investigators Dinner," when the proselyting missionaries and the members brought their contacts and non-member friends for a tour of the new Cheltenham Chapel and a dinner-dance. More than 100 people attended.





President and Sister Leroy J. Buckmiller.



President and Sister Egbert J. Brown.
President and Sister George I. Cannon.



Sister of the Ipswich Branch sitting down to a dinner cooked and served by the Branch Priesthood.

NEW PRESIDENTS

A NEW London Temple president and matron, and new presidents for the Scottish and Central British Missions were announced this month by the First Presidency of the Church.

President G. Eugene England, who has presided over the London Temple since 1964, is to be succeeded by Dr. LeRoy J. Buckmiller, of Holladay, Utah, a retired dentist. Mrs. Buckmiller will be the Temple Matron.

Dr. Buckmiller was associate professor of dental subjects at the University of Illinois School of Dentistry after receiving his degree there in 1923. While at the school he met Jessie Howard. They were married in the Salt Lake Temple in 1924 and returned to Chicago where he continued his teaching.

Three years later they returned to Salt Lake City, where he opened his office and practiced until 1931 when they moved to North Hollywood, California. There he opened office and became the dentist of many film stars. The Buckmillers returned to Salt Lake in 1941 and moved to Holladay, where he established his practice. He retired in March on his 65th birthday.

Through all the years, Dr. and Mrs. Buckmiller have served the Church in various capacities, principally directing their efforts towards the youth. For the past two years they have been or-

dained temple workers. While in California, Dr. Buckmiller served as first counsellor in Pasadena and later the San Fernando Stake presidencies, bishop of the North Hollywood Ward and stake YMMIA superintendent. When he returned to Salt Lake City he was appointed to the YMMIA General Board, and was also a counsellor in the Ensign Ward bishopric.

Mrs. Buckmiller is a Golden Gleaner. She has taught principally the Laurels and Gleaners through the years and has served on the stake boards of the YWMIA and Primary. She was also president of a Relief Society.

They have seven children and 22 grandchildren.

NEW "MAYOR"

President David B. Haight, a former mayor of Palo Alto before he was called on his mission, will be succeeded as President of the Scottish Mission by Elder Egbert J. Brown, Mayor of Mesa, Arizona.

Mayor Brown's term of office actually ended on the 1st of June. He had been Mayor of Mesa since 1958. He is a member of the Arizona Atomic Energy Commission, and president of the Arizona League of Cities and Towns. He is a partner in the company of Brown and Hoeye Chevrolet.

Elder Brown has presided over the East Mesa Stake since 1959, previously

serving as bishop in two wards, counsellor in the stake presidency and Sunday School and YMMIA superintendent. He attended the Arizona State University and completed special training in accountancy. He married Elva Matthews, and they have four sons.

In the Central British Mission, President Joy F. Dunyon will be succeeded by Elder George I. Cannon as Mission President.

Elder Cannon is a musician, and he has contributed his musical talents to the Church through 12 years of membership on the YMMIA General Board, and as ward and stake music director. Since 1963 he has been bishop of Parleys Sixth Ward.

He is an assistant vice-president of the Beneficial Life Insurance Co., and a veteran of the Second World War, serving in the US Air Force and acting as LDS servicemen's group leader in Foggia, Italy.

He married Isabel Hales, and they have five sons and two daughters.

Mrs. Cannon was valedictorian (senior graduate) of the 1944 class at BYU. Her graduate studies were at the Universities of Chicago and Utah.



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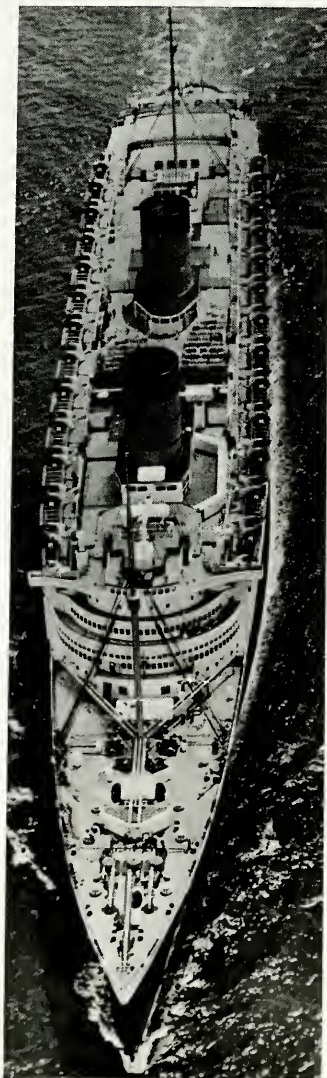


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**So many kinds of
voices in the world**
by Elder Marion D. Hanks

The Church and Youth

RECENTLY at a church area conference the choir selected to sing rose to perform that glorious hymn, "Let the Mountains Shout for Joy." Most of you will know that in that hymn there is a section where individual voices form a quartet in a beautiful refrain. The people who were singing the four parts to the quartet in this instance didn't leave their sections but sang from their same position. Because three of the singers were far from the chair where I sat, I heard them indistinctly. To the congregation in front of them I am sure this was a very well-balanced and delightful presentation, but from where I sat near the alto soloist, it wasn't quite so well balanced, although it was very beautiful and very pleasant.

The young lady who sang the alto part was in her teens. Her voice was strong, her knowledge of the music very good, and apparently her capacity for courage was high, because she sang through her part without a qualm, knowing that many of us near her were listening primarily to her.

That incident set me to thinking about my own and other people's children, because it illustrated a very significant, simple principle. **We hear most clearly those voices that are nearest to us, and we are inclined to be responsive to those voices.**

Do you remember what Paul wrote to the Corinthians after his allusion to the uncertain trumpet? These words: "There are . . . so many kinds of voices in the world, . . ." (Ibid., 14:10)

What are the voices to which our young people are listening? What do they hear in their homes, in the streets of their towns and communities? What do they hear over television and radio? What is communicated to them in books and magazines and photographs? What do they hear when they mingle with groups of their associates?

Well, for some the answer will be very good because there are many wonderful parents whose hearts are truly moved toward a love for their young people. There are good teachers and fine, interested human beings all over the face of the earth who honestly try to be helpful to youth and to speak truly and honorably. But for many young people the answers won't be so affirmative. What voices are they hearing? Very frequently, commercial voices. They may be honest voices from honest commerce seeking the trade of youth. They may be voices of conspiring and deceitful men who seek profit at the expense of the future well-being of youth.

There are pagan voices, iconoclastic voices attacking old traditions and fundamentals, arrogantly assuring that the old ideals, the old standards, the old viewpoints of nobility and honest effort, all of these are outmoded, no longer applicable, and may be abandoned with old faith, old ways, old accepted patterns of moral behaviour.

Entertaining voices come from illuminated screens, often in company with actions which are designed to emphasise

that part of our nature that needs no emphasis. False voices issue from parked cars or darkened rooms, sometimes tainted with alcohol or inflamed with drugs, treacherously asking, always asking, for self-gratification. "Don't you love me?" they say. "You know I love you." Love they call it, but love it is not, and love they do not. True love "seeketh not her own." But these voices constantly sing their song of counterfeit love, always seeking satisfaction of their own lusts, never really giving or intending to give, or perhaps knowing how to give, not knowing how to truly love.

Misguided voices urging rebellion for rebellion's sake.

Beguiling voices inviting young eyes to filth or foulness, young ears to that which young ears should not hear.

Foolish voices which suggest that since most people seem to be doing it, it therefore becomes all right to do.

Cynical voices that propound moral relativism, saying that there are no virtues or principles that you can really count on anymore, none that are always applicable everywhere. You make your own rules in this time and generation.

Sophisticated voices that skirt the edge of truth, telling youth, "It's your life, you live it. Never mind what parents, honest teachers, earnest adults, persons who care, have to say about it or how they feel about it. You decide; it's your life."

Peer voices, voices that are inexperienced, something imitating what someone called the "imitation men" they have seen on the street corners.

Aladdin voices singing the same old strain, "New lamps for old."

Loud voices, persistent voices, persuasive, confusing.

In the midst of all this, where can young people turn to hear a voice that will move them in the direction of their dreams, their noblest and highest and most honourable dreams?

Do you remember the words of the Lord through Isaiah: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left"? (Isa. 30:21)

Where can young people hear this voice?

Last September, with some other choice associates, I had the blessing of mingling for three days with almost three thousand wonderful young Britons, members of this Church who had gathered together for a three-day festival. I wish all of you might have listened with us as these young people, who had found at least a part of an answer to that great question about where you go to hear the voice, themselves reiterated and expressed personal convictions about the message the voice had delivered to them.

A beautiful young woman, through her tears, thanking God that she now could pray, now could feel warm and good about him because she had learned that there is available in this world reaffirmation and a new witness that God lives and that Jesus is the Christ and that the will of God is being communicated to man

The voice of a wonderful twenty-year-old girl who had travelled hundreds of miles training youth and their leaders in preparation for a dancing exhibition and then stood there that night conducting in her modest, gentle, beautiful way, as scores of choice young people went through the tradi-

tional dances of their nations in a dignified, pleasant, and very joyful way. They danced, the modern dances, too, and they were dignified, and the feeling was strong and good.

The voice of a young Scotsman who walked more than a hundred miles with two choice associates to get to that conference and who stood to testify of his joy in the companionship along the way, in the spiritual thoughts they had exchanged before their morning prayer together, in the company he had found at the conference. And then he bore his testimony about his own immediate future missionary opportunities. I sat thinking as he spoke of another voice that had sounded, a time before but in very close proximity, the voice of a boy with, I am sure, less than favourable background and maybe less than favourable memories, who stood before a small congregation and in tears said something that constitutes as great a sermon as I have heard about an important subject. He said, "The way to be happy is to obey the commandments of God and not try to fix up some of our own."

The Church of Jesus Christ of Latter-day Saints recognizes the difficulties that arise in the lives of young people as they listen, often in confusion, to the strident chorus of voices of those who seek their attention. The Church seeks to provide for its youth the direction and leadership and inspiration that will help them to travel ways of integrity and honour and decency and responsibility.

If there were time to testify what we have heard these young voices repeat and reflect in their spirit and their witness, it would be a very impressive manifestation that there is a place to hear the right voice.

We met in England with a professional journalist who had lived in many parts of the land. He seemed unresponsive emotionally, as he watched, and I thought maybe he wasn't responding to these choice young people. And then he sought me out to say, "Mr. Hanks, it has been nice to hear you and the others, but the thing I really enjoyed after being in the Brighton riots and living in Asia and South America and elsewhere is to watch these young people. They are different from any other group I ever saw."

The Church offers to its youth answers to some of their serious, sacred, spiritual questions. It offers them a guide of conduct that will help them to live with meaningfulness and joy in this world, and it offers them this sacred personal commitment we call testimony that allows them to say, "I know God lives."

*

**Each of you may become the
cornerstone of a home**
by President Hugh B. Brown

How beautiful is youth! how bright it gleams
With its illusions, aspirations, dreams!
Book of Beginnings, Story without End,
Each maid a heroine, and each man a friend!
Aladdin's Lamp, and Fortunatus' Purse
That holds the treasures of the universe!
All possibilities are in its hands,
No danger daunts it, and foe withstands;
In its sublime audacity of faith,
'Be thou removed!' it to the mountain saith,
And with ambitious feet, secure and proud,
Ascends the ladder leaning on the cloud!

— Longfellow (p. 704)

But we warn you in the poet's words:
Let him not boast who puts his armour on
As he who puts it off, the battle done.
Study yourselves; and most of all note well
Wherein kind Nature meant you to excel. — (p. 705)
The unwritten only still belongs to thee:
Take heed, and ponder well what that shall be. — (p. 706)

I GREET you with two well-known forms of salutation "Ouo Vadis" and "Morituri Salutamis." The first phrase is in the form of a question with which the early Christians were familiar. It means, "Whither goest thou?" and this would seem to be an appropriate question to ask of anyone who is starting on a journey "Morituri Salutamis" was the gladiators' salute to Caesar. Its only relevance here is as a message from age to youth.

You may ask who wants to know where we are going? We answer first of all that you ought to know or should soon decide not only what the aim of your life shall be but how you can best achieve it.

Also there are those who love you, who have invested in you and are counting on you. They want to know where you are going and are anxious to help you.

I would be true for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare;
I would be friend to all — the foe, the friendless;
I would be giving and forget the gift.
I would be humble, for I know my weakness;
I would look up and laugh and love and lift. — Unknown

And then, future passengers who will join your tour, they will be concerned, for when they made their reservations for the trip they were assured that you who are to become their pilots or captains are properly trained and conditioned for the flight.

Your co-pilots, too, must know your flight plan and be willing to co-operate, as it is to be a joint adventure. Some of you have already chosen your co-pilots, but others are



still negotiating. Some may change their minds during the testing periods, and others might wish they had.

One young bride on her wedding day gave the bridegroom a book entitled, "The Marks of a Perfect Gentleman." And one year later, on their anniversary, she gave him another book which was entitled, "Wild Animals I Have Known." For most of you, the trip will be made in double harness. You will learn to share the roadway and travel together in harmony, to control your appetites, your desires, and your tongues — learn how to give and take, and co-operate, in this the greatest of life's adventures.

The story is told that a couple, allegedly living in Idaho, had a violent quarrel one morning, but they had to go to town to market the farm produce. While traveling down the road with a fine team of horses, the wife said to her husband, "Why can't we travel together in unison like these horses?" And the man replied, "We could if there was only one tongue between us."

Each of us sees only what one's background has qualified him to see. Each is himself the lens through which he looks — a lens which is being constantly adjusted during the passage of the years.

You will find that time and experience can mitigate, or remove, some of the mists through which we habitually try to see. We, like Paul of old, discover that we have been seeing through a glass darkly, and that much of what we see is distortion, if not complete illusion.

You and I are looking at life together, you from one side and I from the other, you with keen anticipation and sublime confidence, and I with a bit of nostalgia and disillusionment, but for each of us it is LIFE, challenging and competitive — sometimes appealing, and at other times it is a bit frightening. It, like the highway, leads up the hill and down, around the curves and into an unknown country. If we are to have a safe journey, we must be prepared. Certain time-tested values must be known, and the road signs heeded.

You have noticed as you have driven on the highway that reflective signs give warning of dangers ahead, of sharp curves and steep hills, and perchance some detours, but you have noticed, too, that if your own car lights are not shining on the sign there is no reflection, and it is therefore unheeded. Each man was given a light at birth, the light of intelligence, and this will shine upon life's pathway and, if its warnings are heeded, will insure against a tragic accident.

My young friends, each one of you may become the cornerstone in the God-ordained institution of the home, and for that responsibility you are now preparing. The pillars of the home are devotion, loyalty, sacrifice, integrity, fidelity, honesty, and again unsullied virtue.

Self-respect and mutual respect are, next to fidelity and love, the most important stones in the foundation of a happy home. Self-respect is the cement of character.

Each person should revere and honour the sanctity of life and live on the high plateau where self-respect is paramount. This he will do, if he remembers that this life proceeds from God, that God is his Father. He will then strive to be loyal to the royal that is in him.

The man whose heart is pure, is invincible. Integrity is his

armour, and virtue is his shield. He will be impervious to slander, envy, hatred, or malice. Quoting Emerson,

"Nothing is at last sacred but the integrity of your own mind.

Absolve you to yourself, and you shall have the suffrage of this world."

The righteous man is a courageous man, because he has nothing to hide. Purity is the richest diadem in all the world. No treasure in this world is as valuable as the consciousness of an unsullied mind and uncontaminated heart. In order to retain it, one must avoid not only improper conduct but also impure thoughts.

Young ladies, being ladies you will constantly wear the hallmark of modesty. No decent man admires an immodest woman.

When virile, ambitious young men—and we meet many of them—wear the badge of purity with the grace and comeliness of a virgin, we behold man's innate godlike status.

Great cities of ancient times were brought to rubble heaps and their civilizations destroyed because of the over-emphasis on and the consequent perversion of the sex instinct. Today, commercialised vice and sexual promiscuity are striking atomic blows at the rock foundation of our homes and our society.

Young people contemplating marriage, and young married couples, too, must know that improper sex conduct is not a private affair; many innocent people should make sure that the children who come into their home have proper emotional patterns, habits, and training to guide them.

Sin is stealthy—it usually sneaks up on its prey. Young people should know that, generally speaking, people do not lose their virtue by one impulsive act. Putting it in my own words, men do not go to hell in a single jump.

Heaven is not gained by a single bound,

But we build the ladders by which we climb

From the lowly earth to the vaulted skies

And mount to its summit round by round.

They, who are guilty of immodesty, necking, petting, or other secret and unwholesome practices, are on the very brink of sorrow and disgrace. Neither person is at his best when he is petting. Petting is prompted by lust, but lust is not abated by petting—rather it is whetted and intensified.

Decent men looking for wives and choosing mothers for their children do not want girls who make a public display of their bodies, permit undue intimacies, or tell or listen to unclean stories. They want wives who will become exemplars to their own daughters. Modesty indicates moral integrity, which is respected by decent people everywhere.

There are various types and degrees of infidelity, lewdness, various ways in which men and women tempt themselves or permit themselves to be tempted to commit sin. Lucifer uses all of them, even the secret thoughts of the mind and unclean conversation, as weapons in his arsenal.

Dr. Henry A. Bowman, a renowned U.S. expert on courtship and marriage, says:

"When all is said and done, there is nothing gained from pre-marital adventure except immediate pleasure and that at tremendous risk and exorbitant cost. No really intelligent person will burn a cathedral to fry an egg, even to

satisfy a ravenous appetite."

There is no greater tragedy than the perversion and degradation of love. God is love: God is eternal, so love is intended to be eternal, and you may make it so by honoring it. Wickedness never was happiness.

The sex instinct is not something which we need to fear or be ashamed of. It is God-given and has a high and holy purpose. Through the union of the sexes, God provided for the continuity of the race.

The transmutation of sex energy calls for the exercise of willpower, but the reward is worth it.

Chastity throughout life requires self-control, reverence for personality, respect for the rights of others, and for the laws of God. God's law of chastity is as binding on men as on women. Each has the same need and responsibility to be pure in heart.

We must unlearn the materialism of the flesh and the sluggishness of the spirit. The greatest lethargy is the lethargy of the spirit. The meaning of life is the development of the personal soul, a task unfinished in any one lifetime. It is God's plan for us that we learn and forever continue to learn.

This outlook fills one's life with zest, makes one resilient and unconquerable, makes one a source of strength to other men. Jesus said, "I am come that they might have life and that they might have it more abundantly." (John 10:10)

And now, what is the abundant life, and why should we seek it? It is not a state of being which may be achieved at any given time, nor can it be bought and paid for at one time and price. It is not reserved for the few but is available to all who qualify to enjoy it.

The abundant life is eternally becoming. It is not fixed and static, but of necessity is ever-changing. What might be abundant life to the child would, if unchanged, become progressively less abundant as he matures. It is a state of being, where constant adjustments are necessary; where one is ever preparing for the changing conditions of tomorrow.

The abundant life is the joyous life. One must be healthy to be happy. The Lord's law of health promises physical fitness and radiant life. It is the teachable life, the life of awareness and of appreciation; therefore, education helps to determine its quality. One prepares for more abundant living by gaining knowledge and intelligence, which is the glory of God and of men.

A candidate for this life must be spiritually responsive and in tune. He requires diligence, faith, virtue, knowledge, temperance, patience, Godliness, brotherly kindness, charity—if this life is to be abundant rather than barren.

It is a discerning life where price is not confused with value; where tomorrow's happiness will not be marred by today's folly; where one does not mortgage the future in an attempt to enjoy immediate unearned pleasures.

One may find it necessary to resist some desires today in order that tomorrow's joy might be full. Living the abundant life today involves preparation for its enjoyment to morrow.

The past, as well as the future, determines the measure and the quality of life today, and each holds something to

make it more abundant. No measure of time may be isolated with the view to treating it as independent of what was and is, and is to be, for the abundant life is eternal life and eternity is now.

Honour the Priesthood Maintain the standards

by Elder A. Theodore Tuttle

I WOULD like to relate several experiences that have made deep impression on my life.

One of them occurred nearly thirty-five years ago down in Mantl in a testimony meeting when I was twelve years of age. Several of us boys were to be ordained deacons in the Aaronic Priesthood. We were called to the front of the chapel where we stood as our names were presented. Then, after the sustaining vote, we were asked to sit on the stand. During the testimony meeting which followed, I remember that my grandpa Beal bore his testimony. As was his usual custom, he came up to the front of the congregation and spoke. I remember only one part of his testimony, but it made an indelible impression on my memory. As he turned to us young boys he pointed his finger at us and



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said: "Young men, I want you to remember—and never to forget—that when you are ordained to the Aaronic Priesthood as deacons, you will hold more power in your little finger than the king of England, because those who ordain you will have the authority direct from God."

I did not realise at the time the magnitude of what he said, but through the years I have reflected on it many times. I have come to realise that by virtue of the priesthood which we hold, we do have more power to save ourselves and ultimately others than any earthly ruler, for power to move oneself or others toward exaltation comes only from God—from whence this priesthood comes. Our obligation as young people is to honour the priesthood and maintain the high standards of the Church.

Our friends can help us do that, and we can help our friends. One of my friends told me his experience. He said: "When I was growing up in our town my friend and I used to hear lots of the boys swearing and taking the name of the Lord in vain. This offended us. Our parents had taught us not to swear. We knew that we should not take the name of the Lord in vain. One day as we were talking about this, my friend and I promised each other—we made a covenant—that we would never take the name of the Lord in vain. During the intervening years, each of us kept the vow which we had made.

"A few years later," he said, "I moved away from our home town to a farm in another valley. It was there that I met head on with trouble. We were hauling hay one hot summer day and had taken a break for lunch. After we unhitched the horses, my father sent me down to the well with a gallon jug to bring back some cool water. I mounted one of our work horses and loped down to the well. After filling the jug I put my finger through the handle, threw the jug over the back of the horse, and tried to jump up on its back. But before I could get completely on the horse, he wheeled around and started off on a trot back to the hayrack, jogging me on his back. There I was, half on and half off, bouncing along on the boney withers of that horse. My finger was so twisted it was about to break with the weight of that jug of water. I tried to jerk on the reins to stop the horse with the other hand, but he would not stop."

Then my friend continued, "With everything going all wrong I got so angry that I swore at the horse and took the name of the Lord in vain. At the very moment I did this, I realised what I had done. A great wave of guilt swept over me because I had broken my covenant with my friend. But worse, I knew that I had offended the Lord, and I had failed to be true to the standard I knew. As I finally managed to fall off the horse, I knelt immediately—right there in the stubble of the field—and asked the Lord to forgive me. I vowed again, this time with repentant fervor, that I would never again break the pledge which my friend and I had made about swearing."

And he said, "I never have."

As young people, we oftentimes think it's hard to live the standards of the Church because they are so high. It is true that no church on earth has higher standards than the Church of Jesus Christ of Latter-day Saints—you'd expect that to be so, wouldn't you? Would the true Church of Christ have lower standards than a man-made church? Because

our standards are so high—so different from the standards of the world—we tend to feel that it is difficult, if not impossible, to live them. But it is not nearly so hard to live the standards as not to live them.

This was impressed upon me some years ago as I interviewed a young girl of seventeen or eighteen years of age. She said: "I have broken all of the Ten Commandments, except the sixth one, and lots of other laws besides." During the course of the interview, which, incidentally, was conducted behind bars, she confessed ashamedly some of the sins which she had committed. Near the close of the interview she pulled up the sleeve of her sweater and pointed to the telltale puncture wounds left by a hypodermic needle. "Those aren't mosquito bites," she said pathetically. I asked her if she had found happiness in the type of life she had lived. As she shook her head negatively, tears began to fill her eyes. She buried her head in her arms and sobs literally racked her body. As I watched her suffer, helpless at the moment to bring much comfort, I thought of the statement of Alma, made in the Book of Mormon: "Behold, I say unto you, wickedness never was happiness." (Alma 41:10.)

I have thought since of the statement Cecil B. DeMille made at the beginning of the film **The Ten Commandments**. Most of you have seen it. You will recall how, at the beginning of the motion picture, he walked through those large curtains and came onto the stage to give a short introduction to the film. As I remember he said something like this: "The history of mankind teaches us that we cannot break God's laws, rather we break ourselves against them."

I thought of this girl behind bars—she had not broken God's laws at all, but rather had broken herself against them, and so it is with anyone who tries to violate the laws which God has given to us for our own happiness. They are for our good, and when we violate them, we suffer spiritually, physically, and emotionally. Remember, oh youth, it's not nearly so hard to live the commandments as not to live them.

The burden of keeping the commandments of the Lord is light compared to the burden of sin which we carry when we violate the commandments of God. The Saviour said,

"Come unto me, all ye that labour and are heavy laden, and I will give you rest

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light."

(Matt. 11:28-30)

May you, the youth of this Church, remember, as my grandpa Beal impressed upon us deacons that day, that there is more authority in the priesthood of God than in the hand of any monarch that ever lived. While you'll find it the greatest challenge in life to be true to the high standards which you know—as did my friend who repented of swearing at his horse—you'll find it easier, I promise you, to keep the commandments of God than not to keep them. You needn't carry the heavy burden of sin if you will carry his burden, for the Lord has said, "Come unto me, . . . and ye shall find rest unto your souls. For my yoke is easy, and my burden light." (Idem)

Brethren must prove their worth

THE organisation of the Church begins with the Priesthood which is available to every righteous man in the Church. Men must prove themselves worthy however to receive and advance in the Priesthood. Worthiness to receive the Priesthood was defined by Jethro, the father of Moses, when he said: "Moreover, thou shall provide out of all the people able men, such as fear God, men of truth, hating covetousness." (Exodus 18:21)

Apostle Paul said: "Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure . . . Some men's sins are open beforehand, going before to judgement: and some men they follow after. Likewise also the good works of some are manifest beforehand: and they that are otherwise cannot be hid." (1 Tim 5:21-24-25) Indicating that some candidates for ordination have characters which makes them unfit for ordination, in others it comes out later. The same may be said of worthy candidates; some are plainly fit at first sight, others will be found fit on looking below the surface.

Candidates for the Priesthood in this day are selected under the spirit of revelation, interviewed to help determine their worthiness, presented at a General Priesthood meeting, or a

General Session of a Quarterly Conference for approval, the Priesthood conferred and then ordained by authorised holders of the Priesthood under the direction of the Presiding Officers, by the laying on of hands. The following promise is given to those who receive the Melchizedek Priesthood:

"For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies. They become the sons of Moses and of Aaron and the seed of Abraham, and the Church and Kinkdom, and the elect of God.

"And also all they who receive this Priesthood receive me, saith the Lord; for he that receiveth my servants receiveth me; and he that receiveth me receiveth my Father and he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him. And this is according to the oath and covenant which belongeth to the Priesthood. Therefore, all those who receive the Priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved. But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come." [D. C. 84:33-41]

Brethren recommended for ordination to officers in the Melchizedek Priesthood should:

1. Have sincere faith in the restored gospel of Jesus Christ, and in the mission of the Prophet Joseph Smith, and sustain the President of the Church as the living prophet of God, and other general and local authorities in their respective callings.
2. Have no affiliation, in sympathy or otherwise, with any apostate groups or individuals who are running counter to the accepted rules and doctrines of the Church.
3. Desire to use their talents, means, and abilities in building up the kingdom of God and spreading the gospel in the earth.
4. Be morally clean, honest and otherwise fit to receive priesthood ordinations.

5. Observe the Word of Wisdom.

6. Be willing to strive earnestly to do their duty in the Church, to live in accordance with its rules and doctrines, to pay a full tithing, attend sacrament, priesthood, and other meetings, and to be active in priesthood sacrament, priesthood affairs. (Melchizedek Priesthood Handbook—page 8)

Brethren must prove themselves worthy before they are ordained. The following suggestions are given to assist in this preparation:

1. Learn to truly understand and practice the great principle of love of God and fellow men. Study and apply the principles as taught by Apostle Paul in 1 Cor. 13, in your home and in your daily contacts with your fellow men. Also John 13:34 and John 14:15-21.
2. Learn to understand the Gospel and apply these principles in your various principles, ordinances, and organisation of the Church. Read the instruction of Apostle John in John 17:3, also those given by our Latter-day Prophets and leaders.
3. Learn the true meaning of faith and that faith without works is dead. Read Apostle James's instruction on faith and works. James 2:14-20 and verse 26. Also from Apostle Paul in Eph. 2:8-10.
4. Learn the importance of a sound healthy body and purity of life. Read the D. & C. 89 and learn to obey the daily laws of good health. Understand that proper moral conduct is the very foundation of society. Read 1 Cor. 3:16-17 and Psalms 24:1-5. "But ye clean that bear the vessels of the Lord." [Isa. 52:11]
5. Learn the importance of paying a full tithing and experience the joy, happiness, and peace of mind that comes as a result of keeping this commandment. Read Mal. 3:8-10 also D. & C. 119:3-4.
6. Learn the importance of temple marriage. That baptism is the gateway into the kingdom of our Father in Heaven and that celestial marriage and being sealed together as a family is the gateway to eternal life. Read 1 Cor. 11:11-12 also D. & C. 132:15-20.

**SO YOU'RE THE
NEW BRANCH PRESIDENT**

Your Clerk is a genius -or should be!

by the South
London Ward Bishopric

CONSIDER a business organisation, employing some 200 workers, controlling the activities of possibly an additional 2 to 300 men, women and children. At the head of that organisation would be a Managing Director and a Board of Directors. In addition there would be a Company Secretary—with his own staff of secretaries, an Accountant—with an office of girls working full time on adding machines, etc., and there would be an Office Manager—who would be in charge of all the office staff and responsible for the smooth running of the offices.

Consider the Church of Jesus Christ of Latter-day Saints. In a fully-organised Ward or Branch, there are approximately 175 offices to be filled, with the responsibility of controlling the activities of 2 to 300 men, women and children.

You, Bishop, Branch President, are the Managing Director of that Ward or Branch. Your Branch of Directors consists of your two Counsellors and the heads of each auxiliary—your Relief Society President, the Sunday School Superintendent, Primary President, Young Men's MIA Superintendent, Young Women's MIA President, your High Priests' Group Leader, your Elders' Group Leader. These brethren and sisters constitute your Branch or Ward Council, your Board of Directors.

BUT YOUR COMPANY SECRETARY, YOUR ACCOUNTANT, YOUR OFFICE MANAGER IS NOT THREE MEN, BUT ONE GENIUS OF A MAN CALLED THE BRANCH CLERK.

If your Branch is to run smoothly, the Clerk's office should function with all the efficiency of a good business office.

When you consider the calling of a

Ward or Branch Clerk in this light, then you will understand what sort of man your Clerk should be and what your relationship with him should be like.

This man is the king-pin of your whole organisation, for the Managing Director of a large company cannot be expected to have at his finger-tips every aspect of his company's business . . . no, he relies on his Company Secretary to keep in touch with each department and to keep him informed through reports and minutes of meetings.

So it is with the Branch President and the Clerk. In his capacity as a "company secretary" he should have regular meetings with the secretaries of each of the Branch auxiliaries (at least monthly) to keep them informed on the current state of the Branch membership (this is vital if these secretaries are to present accurate averages and percentages on their own month-end reports) and to collect from them their reports, which he will need to complete his own Branch Statistics Report.

In his capacity as a "company secretary" he will attend the meetings of the Branch Presidency. At these meetings he will learn of the plans and decisions made by the Presidency, and of Priesthood ordinations and setting apart of new officers . . . and he will be able to correlate all this information and bring it together in his own month end reports, and the quarterly historical report—for he is also the Branch Historian, among other things!

It should be stressed here that because of his attendance at all Branch Presidency meetings, the Branch Clerk is in possession of many secret, per-

sonal thoughts about other members of the Branch. At most Presidency meetings, the President and his Counsellors will discuss private matters concerning members of their Branch . . . THE BRANCH CLERK MUST NEVER, EVER LET SLIP TO ANY OTHER BRANCH MEMBER THE PERSONAL OPINIONS EXPRESSED AT THESE PRIVATE MEETINGS.

On this score also, the Clerk should remember that he is only a recorder of minutes. He has no voice in the Presidency, and should not express an opinion on any subject discussed, unless asked.

(A Branch Clerk's nightmare is an impulsive Branch President, who makes snap decisions and appoints or sets apart people at odd times and in odd places, and doesn't tell the Clerk until much later, when he has forgotten the exact date).

As the "company secretary" the Clerk is also responsible for keeping the minutes of all Priesthood, Sacrament and Branch Teachers' report meetings (and in the case of a Ward Clerk, he has to keep full and accurate minutes of the vital monthly Priesthood executive and Ward Council meetings).

And not only is he responsible for all these minutes, but he is also in charge of seeing that the "minutes" of each member in the Branch are kept accurately up to date on their Branch Membership Record Card.

In any other organisation of comparative size in the business world, there would be somewhere along the main corridor of offices a room for the Company Accountant. This man would more than likely be a qualified Chartered Accountant, and he would have a staff of accountancy-trained men and women.

In your Branch, however, your Branch Clerk doubles as the Branch Accountant, as well. He won't be a fully-trained accountant, he may never before have had any major dealings with the controlling of money . . . but this man is a genius, or should be, and within weeks of being called he will—or should be accurately accounting for every penny gained and every penny spent.

Your Clerk handles all the tithes and offerings. With you—and the Lord—he is the only other person in the Branch who knows which members pay a tithe and which do not.

FOR THIS REASON ALONE HE MUST BE A MAN OF THE VERY HIGHEST INTEGRITY. THE MEMBERS MUST KNOW THAT AT NO TIME WILL THEIR FINANCIAL STATUS WITH THE CHURCH BE DIVULGED TO ANYONE OTHER THAN THE BRANCH PRESIDENT. NOT EVEN THE COUNSELLORS IN THE PRESIDENCY HAVE THE RIGHT TO KNOW WHAT THE BRANCH CLERK KNOWS ABOUT THE TITHES AND OFFERINGS OF YOUR BRANCH MEMBERS. THIS IS A SACRED TRUST HELD ONLY BY YOU AND YOUR

CLERK.

This Branch Clerk/Accountant is responsible for keeping an accurate Branch Record of Funds, making out monthly tithing reports, Branch budget and maintenance account reports, building account reports, missionary account reports, Branch cash fast offering reports, etc.

No praise is too great for the man who fulfils all these functions smoothly and efficiently, quietly and unobtrusively. As we have said, many times . . . this man is a genius.

But it doesn't end here, for this Branch Clerk/Accountant is also the Office Manager.

Listed as first in his duties in the Branch President's Handbook, is the Branch Clerk's duty to "supervise . . . the secretarial work of all the auxiliary organisations and Aaronic Priesthood Quorums in the Branch."

The relationship between the Branch Clerk and the auxiliary secretaries should be similar to that between the Branch President and his two counsellors. Secretaries are important people in any Branch; their responsibility is great, for from the records

they keep each member of your Branch will be judged at the Final Judgement. The accuracy of those reports is the responsibility of your Branch Clerk. He is the head of that secretarial team. He should train new secretaries; and the ideal situation is to have auxiliary secretaries who, through their association with the Branch Clerk, are ready and capable of working in his office if necessary. When a new Branch Clerk or Assistant Branch Clerk is needed, he should be able to be recruited from the ranks of auxiliary secretaries.

If this atmosphere exists in your Ward or Branch, then we can guarantee that you as the Bishop or Branch President will have more time, more hair, less anxiety, and will enjoy the blessings of administrative perfection.

Just one closing thought. In the Handbook, there is listed 14 "duties" of the Branch Clerk. In addition to all that we have mentioned in this article, No. 14 reads:

And "perform such other duties as the Branch Presidency may require" of him.

Genius! There's no doubt about it, the man's a genius!

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SOMEONE has wisely said:

"That which I hear I may soon forget.
That which I both hear and see I may
remember,
That which I hear, see and do, I will
never forget."

This truism lies at the heart of every teaching activity.

Fundamentally, our Relief Society is a teaching organisation. As with all other Church activities, the basic objective of Relief Society work is to change lives for the better. The ultimate purposes of every lesson we teach— theology, visiting teaching, work meeting, literature and social science, are to help the sisters of the Church to develop their talents, lay the foundation for more purposeful and happy lives, increase their testimonies of the gospel and prepare them for exaltation and eternal life. These objectives can only be achieved, in the way our Father in Heaven expects us to achieve them, if we make our teaching as effective as possible.

Making Our Teaching Effective

As emphasised above teaching is effective only to the extent it changes lives and changes them for the better. In order to accomplish this, those we teach must be brought actively and purposefully into the learning process. This can only be done if our teaching involves our sisters in the lessons. If these lessons are to change lives they must be taught as to involve the sister not only in hearing the lessons but also in visualising them. In so far as it is possible, teaching should motivate actual participation and application of the truths taught. Visual aids are probably the best teaching tools to accomplish these objectives.

What Are Visual Aids

A visual aid is any device or means using vision as a chief medium to aid instruction. It is any object or material used by the teacher to help the student not only just to hear the lesson, but also to see its possible application and to visualise her own participation in it. Just as a surgeon needs his scalpel, the artist his paint brush, the carpenter his hammer and saw, so the successful teacher needs and should use visual aids. Visual aids, if properly selected and rightly used, are neces-

RELIEF SOCIETY

by Christine H. Robinson



sary tools in successful teaching.

How Visual Aids Can Help Your Teaching

Visual aids, when properly used, have many advantages—

1. They make learning more permanent. When we appeal to the eye as well as to the ear we increase our remembrance of the material by an estimated 50 to 60 per cent.
2. They speed up learning. They save words and they save time. Studies have proven that a visual aid can cut training time as much as 50 per cent.
3. They make learning more enjoyable. If we enjoy a lesson we are more likely to remember it and to want to make its truths a part of our lives.
4. They serve as a substitute for real experiences and help class members to recall experiences. In order for us really to learn we must build upon our own experiences or upon the performances of another person. Well-chosen visual aids can help us recall our own experiences. They help us to think ourselves into the lesson being taught.
5. They focus attention and stimulate interest. Although we do not have discipline problems with mature Relief Society sisters, still all of us have home situations, outside interests and much may occupy and distract our attention. Appro-

priate visual aids can capture attention, stimulate interest and help to keep thoughts centred on the lesson being presented.

6. They add emphasis. Visual aids emphasise those ideas in the lesson which should be remembered and applied to our sister's lives.
7. They compliment, enrich and clarify. Visual aids can make a lesson live and bring realism into the classroom. Often a simple map or pictures will clarify a lesson and simplify the truth being taught.

Jesus Used Visuals

As in all aspects of gospel teaching, Jesus, the master teacher, set the pattern for us to follow. He knew the value of appealing to the eye as well as to the ear and the importance of motivating action. In teaching the principle of faith he said; "Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." (Matt. 6:28-28) At another time the Saviour said, "... bring me a penny that I may see it. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's. And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him." (Mark 12:15-17)

The saviour had the remarkable ability and insight into human nature to select common and familiar things to dramatise his lessons. By tying his teachings into things with which his hearers were familiar, he made his lessons clear, understandable and imprinted them indelibly on his listener's minds.

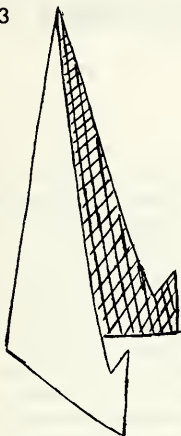
Visual Aids in Relief Society Teaching

The visual aids most often used advantageously in presenting Relief Society lessons are—chalk boards, charts, pictures, maps and graphs.

Chalk boards or charts are particularly important tools in presenting Theology Lessons and Visiting Teaching Messages. These aids are the simplest and most versatile to use. The chalk board or chart might be used to feature the objective of the lesson and to call it emphatically to the attention

of the class. The key points of the lesson might then be listed and the truths which need to be emphasised underlined, or written with coloured chalk. Names of individuals being studied might be listed.

3



The flip chart, here illustrated, consists of several large sturdy pieces of paper fastened together with small metal rings or pieces of yarn or ribbon. Such a chart is an invaluable aid in keeping before the class the key points of the lesson. Having important thoughts before the class aids in class participation and helps the sisters remember the lesson. The flip chart also can be used effectively as a review or summary.

Pictures in certain editions of the "Book of Mormon" can be used effectively with the "Book of Mormon" lessons being featured this summer.

Well-chosen pictures also can be used successfully to help visualise the work meeting, literature, and social science lessons. Such pictures may be found in church periodicals.

Maps and graphs can do much to clarify lessons where geography, dates and other important facts which need to be emphasised.

By using such visual aids the truth presented in these lessons can be committed more permanently to memory and can help class members relive pleasant and inspirational experiences.

How to Display Visual Aids

Someone has said, "A good display device of visual aids should be like

good English; it should be the means by which we convey ideas to others without itself becoming conspicuous." This emphasises that we should avoid elaborate means of display which become the centre of attraction and interfere with rather than promote the ideas we are stressing. We should use display objects that are easily assembled, easy to carry, and that are inexpensive. Our display aids should stand firm and adequately support the visuals we are showing. If our charts, maps, or pictures are continually falling or even looking as if they are in danger of falling they will prove serious competition for the attention of the class.

Pictured here are three display aids. These cost very little in time or money to make. This simple easel (3) can be made large or small according to the size of the table on which it is to stand. This type of easel is made by folding a stiff piece of cardboard down the center. One side is cut on a long slant so as to make a right triangle. A small notch may be cut in the long slanting side to provide a place on which to rest the picture or other material to be displayed. When this easel is opened wide it provides a firm support for many kinds of visuals.

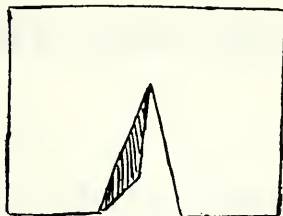
1



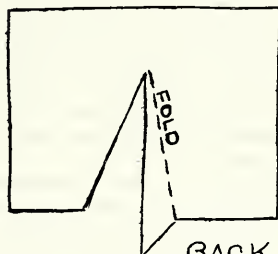
A wire coat hanger (1) can be bent to stand firm as a support for visual aids. This type of support is particularly satisfactory if two or more pictures or visuals are to be used at one time.

The simplest aid and one of the most practical is made from a large piece of cardboard cut through the centre and one side folded back to form a

4



FRONT



BACK

stand. (4) This stand can be made large or small. It can be left plain or covered with wincyette.

Summary

As emphasised, well-chosen visual aids add sparkle to lessons and make them live in the minds of class members. They promote class participation and encourage application of lesson objectives to the lives of those being taught.

Visual aids are powerful teaching tools. They help to convey lessons and make them more understandable. They make learning more permanent consequently they should be accurate in the ideas they convey. They should forward the objective of the lesson and not be so dramatic in themselves as to detract from the truths being taught.

Visual aids are very easy to use. Every good teacher should employ them.

Let us always remember—"That which I hear I may soon forget. That which I both hear and see I may remember, that which I hear, see, and do, I will never forget".

'My soul delighteth in the song of the h

MUSIC is an important and fundamental part of the Sunday School service. Good music helps to establish an atmosphere of reverence, influences the attitude of all in attendance and sets the tone for the entire Sunday School programme. This is why it is so essential that the hymns to be sung and the music to be played in the Sunday School service should be selected and conducted with the greatest of care.

The Lord has told us that we should praise him "with singing, with music and with a prayer of praise and thanksgiving." He also declared that his, "soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads."

Congregational Songs

Congregational singing is a unifying source of strength in the Church. It brings joy and comfort to the hearts of those who participate and helps to spread a spirit of love and understanding. From its very beginning, the Church has emphasised the blessings of a congregational singing. In a commandment given through the Prophet Joseph Smith, in July 1830, a selection of sacred hymns was composed and the first hymnal was published sometime thereafter. In England, the first hymnal was compiled by Brigham Young, Parley P. Pratt and John Taylor and published, without music, in 1840. Subsequent editions of the book have been printed up to the present.

The Church, also, has continuously been blessed with inspired musicians who have composed beautiful hymns. "Many of their songs were sung in times of joy and sorrow, cheering the Saints in their pioneer journeys, and

strengthening them in their trials and tribulations. They became characteristic of missionaries of the Church who travel far and wide, were a source of faith and consolation, encouragement and strength. Today as they are sung they add fervor to our meetings and provide inspiration for all who sing them or hear them sung."

Sunday School Hymn Practice

The Sunday School, as the teaching organisation of the Church, also is responsible for helping all members to learn hymns and to sing them more beautifully and effectively. This is why the Sunday School features a short song practice in the worship service. This song practice, when properly employed, can be a source of musical strength to all of the members of the Church and can help them to have a better understanding of the purposes and messages contained in Church hymns.

In our practice hymns, we should, of course, follow the instructions given to us by the General Board and contained in the "Instructor." The "Instructor" also presents a brief description of the practice hymn along with some background on the author and composer. A short summary of this explanation and background prior to the presentation of the hymn for practice will help members obtain a better appreciation of the hymn which they will be singing. This introduction should be brief and to the point. For example, the practice hymn for July is, "Jesus of Nazareth, Saviour and King." The author and composer is Hugh W. Douglass. A brief statement of Brother Douglass's background together with a few facts from the article in the "Instructor" should be helpful to all in attendance. Nevertheless, it is wise for

the chorister to talk only briefly. In no way should the chorister draw attention to himself and attention away from the hymn itself.

The message of the hymn is actually more important than the music. Of course, we want our Sunday School people and all members of the Church to sing harmoniously and beautifully. However, if a hymn is to be a prayer to our Father in Heaven, we must fully understand the message and make sure that the singing of the hymn features the message. Consequently, it may be wise for the choristers to give a brief description of the message and put emphasis on those aspects of it which should be specially noted.

Any discussion about the music itself should avoid technical musical terms. Most of the audience will not understand these terms. Moreover, such a description may detract from an understanding of the message being presented.

Selecting Hymns

The LDS hymn book presents hymns in four general classifications. These are for congregation, choir, men's voices and women's voices. The index is also divided into two sections. The first is the index of the first line which is also always the title of the hymn. Consequently, hymns can be found easily by remembering the first line. The second index, the topical index, is by subject matter. For example, all of the sacrament hymns are listed under the word, "sacrament". In selecting hymns, it is most important that they be selected for the purpose involved. Always, let us make sure that we sing sacrament hymns prior to the blessing and distribution of the sacrament. Also, in selecting hymns it is wise for general congregational singing to select

those with which a majority of the congregation will be familiar. This, of course, does not apply to the practice hymn in Sunday School. It is during this practice that we learn new hymns and become familiar with them. Nevertheless, in the regular congregational singing it is important for the chorister to avoid experimentation. People enjoy singing those hymns with which they are generally familiar.

The Sunday School chorister is an important member of the Sunday School organisation. Choristers should be selected with care and should assume their positions only after careful instruction and if possible, specific training. Most of the stakes and missions have inaugurated choral training programmes. The Sunday School superintendent will find it advantageous to select his chorister in advance and provide the opportunity for the chorister to have some training before assuming the responsibility of the job. If this is impossible, surely someone in the ward or branch who has had a musical background or training might take a sufficient amount of time with the new chorister to make sure that he or she has a general understanding of what the chorister is expected to do.

The Church has prepared some excellent instructions on how to lead singing. Inquiry from the superintendent or the branch president or ward bishop should produce this material and make it available to the chorister. In the small hymn book prepared for missionaries, this material is included as a part of the preface material. It demonstrates various types of musical beats and outlines instructions to the chorister.

HOW TO LEAD THE SINGING

The conducting of singing has be-

come an art in which many problems are involved; problems which may be solved by a study of those things which a conductor does in leading people in an expression of their emotions through the medium of their music.

The question is asked, "What does the conductor do?" And the answer is:

1. The chorister starts us singing by the use of a preliminary movement which is part of what is called the "beat pattern."
2. He holds the congregation and the accompanist together through the media of the "beat pattern."
3. He sets and maintains a tempo—the speed with which the hymn should be sung.
4. He indicates the interpretation in accordance with the suggestions of the composer.
5. He enthu-sues others to want to sing.
6. He tells us when the singing is to stop.

(From the preface of the LDS Hymn Book prepared for missionaries)

The chorister actually leads the music. The chorister rather than the organist determines when the congregation is to begin to sing and when it is to stop. To achieve full coordination with the organist, it is an excellent plan for the two to practice together before the hymns are sung by the congregation.

Music, being as important as it is, the organist should be selected with extreme care. If the organist hits wrong notes or is careless in the way the

hymn is played, the congregation may find it almost impossible to sing harmoniously and unified. It is entirely possible that in some of our smaller branches qualified musicians may not be available to serve as pianists or organists. If such is the case, tapes are available through the stakes and the missions which can be played for hymn accompaniment. These tapes are prepared so that with a bit of practice, a chorister can synchronize his leading with the music and thus provide good accompaniment.

If an organist is available who has inadequate training and skill to play all hymns well, this organist might still be used provided he or she practices specific hymns well in advance of the services. With a bit of practice even an amateur musician can learn certain hymns and be qualified to play them accurately.

Sacrament Gem Music

Organ or piano music to accompany the sacrament gems, both in senior and junior Sunday Schools, is printed in the "Instructor." This music should be played as instructed. It is designed to set the proper reverential attitude for the administration of the sacrament.

To summarise. Music is an essential and fundamental part of the Sunday School service. The Sunday School actually trains the congregation to sing hymns with harmony and effect.

Sunday School music can do much to set a proper atmosphere for the cultural service and for the class work which follows. Special attention must be placed upon the selection of hymns and the selection and training of choristers and organists. Certainly, good music does "praise the Lord" and "the song of the righteous is a prayer unto the Lord."

LDS YOUTH TO BE TAUGHT THE PROPER WAY TO DANCE. LDS TO HAVE THE LARGEST CORPS OF DANCE TEACHERS IN THE WORLD. VANGUARDS AND BEEHIVES NOW HAVE A RHYTHM LESSON. M-MEN & GLEANERS TO SWING. YOUNG MARRIEDS TO BOSSA NOVA. READ ALL ABOUT IT!

PEOPLE need a variety of interest. Something they can enjoy on their own. . . . things to do with family, friends, Church, and community.

Dancing is the time that can tie man and wife closer together—the time to develop the gifts our maker placed within us. Some people have never learned how to enjoy themselves. They think that dancing is rather unimportant, if not actually silly. Perhaps they think dancing is a waste of time, energy and money, and positively sinful. "It may be all right," they say, "for children or old people to dance and have fun, but I have important work to do that takes all my time and energy." Such people may know how to earn a living, but they may not know how to live the life they earn. Work is important! Work is vital to everyone. But work should never be regarded as the only important or interesting thing in life. People need a combination of work and play if their lives are to be full, free, healthy, and happy. Mormonism has its roots in hard work, but it flowers when dance time comes around.

Dancing is an activity as ancient as man himself. From the dawn of history to the modern day, the dance has been used as a medium of expression. Social dancing combines two great drives of youth—rhythm and social attractions. The force of these two powerful drives is often overlooked by adults. Young people dance for the romance and the adventure of seeing new faces and making new friends. In many churches the dance is considered evil. Dancing has a place in the programme of the Church of Jesus Christ of Latter-day Saints because we believe it to be a normal expression of a fundamental instinct. It offers great possibilities of a wholesome social contact, and of the development of gracious manners and poise. All who are interested in dancing should be



Come dancing

THE WONDERFUL WORLD OF MIA
by President and Sister Ray H Barton

aware of these possibilities and their attainment.

It is the opportunity and responsibility of the MIA to offer our young people the finest dancing parties to be found anywhere. These dances, of course, should be conducted according to church standards. Let us make our dances at Mutual so attractive that all of the young people will want to participate in this fine experience.

SOCIAL MATERIAL

The MIA dance handbook is our most valuable and necessary source of information. It is divided into six separate sections; each dealing with a certain phase of the MIA dance programme. **KNOW AND USE YOUR HANDBOOK.** The sections are as follows:

1. **CALENDAR**—general instructions, dance a dance.
2. **MIA DANCE PROGRAMME**—objectives, organisation, policies, age group participation and special dance helps.
3. **GLOSSARY** — contains general dance terms, positions, abbreviations, basic dance techniques pertaining to ball room folk, rounds, mixers, and square dances.
4. **BALL ROOM DANCING**—contains basic ball room fundamentals, steps origin, rhythm and practice routines.
5. **FOLK, ROUND, MIXER AND SQUARE DANCES** — International folk dances including popular folk dances of many countries are here included.
6. **EXHIBITION AND FESTIVAL DANCES**—contains special information regarding exhibition routines not included in previous sections for floor shows and festival work.
7. **SATURDAY NIGHT DANCE AND DANCE PARTIES**—contains specific help and instruction on how to conduct successful Saturday night dance parties.

What is the official position of the church with regard to the dance? Let us hear from President David O. McKay in an official statement:

"Our people deserve—yes, merit, this opportunity to mingle in dance under the most favourable conditions and under the influence of righteousness. Here our young men and women may find their mates for life in the

attitude and environment which characterises our church dances. They should exchange dancing partners often so that they get the most value from this splendid opportunity of learning and understanding the testimonies of all their friends and associates.

"By holding our standards high in personal conduct, dress, dance positions, social graces, and performance of fundamental dance techniques, we learn to respect and appreciate each other while enjoying this outstanding social activity."

As a challenge to the officers to maintain proper dress standards, may we quote the following by President Mark E. Petersen from his book, "Our Moral Challenge."

"Girls, when you expose your bodies whether on the dance floor, or elsewhere, you do yourself a great injustice, and you likewise do your boyfriends an injury.

"It would be very illuminating if you girls could sit behind the curtain sometimes when church officials have private interviews with boys, and when these boys really express themselves, man to man, about how they feel concerning modesty in dress. Some of them have said that their moral downfall began with a girl's immodest dress. They were tempted, on the dance floor, just by what they could see, by what was not properly covered, their imaginations led them on."

RULES TO CONDUCT SUCCESSFUL DANCES IN MIA:

1. Have a dance director.
2. Have a short floor show and intermission, this can provide wonderful training and experience for our young people. Be sure that it is dignified and has high standards of excellence and taste.
3. Maintain standards in dress, dance positions, etc.
4. Open and close all dances, dance practices and dance training with prayer.
5. Maintain a clean hall before, during and after.
6. See that the ballroom is properly lighted. Careful planning ahead of time can avoid embarrassment. Indirect lighting is satisfactory when properly controlled.
7. There must be no drinking, smok-

ing or swearing on the grounds of church property or in the building. No-one should behave in a boisterous manner. Remember that you are in the church of your Father in Heaven.

8. Indicate to orchestra the type of music that you would expect played in order that dignity may be maintained
9. When using recorders or records, select the records before-hand in order that they will meet the standards. Generally, it is better to have orchestra music without vocals. Dance records must be selected with tactful supervision, keeping in mind that the real problem associated with their use is the selection of the proper tempo, rhythm, lyrics. Certain beats and wild rhythms invite problems.
10. MIA executives or dance directors should be in charge of all dances acting under the direction of the branch or district officers.

HINTS FOR SELECTING DANCE RECORDS

1. A good steady, rhythm beat.
2. Pleasing full orchestration.
3. Use care in selecting records with vocals. Many times, they are the cause of immodest self expression and are not conducive to good dancing.

HINTS FOR THE CLOSE OF THE DANCE:

1. It is customary to have the last dance with one's partner.
2. Before leaving, the guests should seek the host for a goodbye and an expression of appreciation.
3. Church dances should always close with prayer following the last dance.
4. When we ask the blessing and protection of our Heavenly Father in returning to our homes, we are responsible to take all precautions.
5. Young men and women who want to have a good reputation should get home at reasonable hours. The adults who are responsible for you have a right to know when you will be back.
6. Set a proper example at all times in personal conduct and adherence to church standards.

Two new manuals ready for launching

THE PRIMARY PAGE · by Leone W. Doxey

IN our supersonic world of today we constantly hear of news in the skies. There is news in the skies for Primary children, news with greater meaning than all the space ships and satellites that men launch in the skies. Two new lesson books are ready for launching in the Primary programme, books that teach the gospel of Jesus Christ, the true way of life . . . "the power of God unto salvation to every one that believeth."

One book is for five-year-old children, the Star lesson book; and the other is for seven-year-old children, the Right Way Pilot lesson book. These books are to be put in the Primary programme in September 1966.

The overall purpose of the Star lesson book is to help the children to know that our Heavenly Father is immortal and that He is exalted above every being. Emphasis is given to the love our Heavenly Father has had for His children, and that we should cultivate love for Him, for our family, friends and people around us. The book is divided into four units:

1. We Have a Heavenly Father
2. Our Heavenly Father Loves Us
3. We Love Our Heavenly Father
4. We Show Our Love For Others

Each lesson in the Star book develops one gospel truth, and all the songs, stories and activities help develop that truth. There are teaching aids to clarify and add interest to the lessons, a teacher's kit with 44 figures

in colour, and a picture set with 34 beautiful coloured pictures.

The Star lesson book is written to satisfy the basic needs of children. A child hungers for the satisfaction that someone is interested in him and cares about what he does. He needs to feel loved and wanted. In the greeting at the beginning of each lesson, suggestions are given so teachers can help children to know of their love for them. Instructions are given for the teacher to show her love at other times and in other ways besides in the greeting.

In order to feel good about other people, to love and respect them, a child needs to feel good about himself. He needs to feel secure. Stories give the child a general feeling that his position in the world is secure and that he is needed in Primary. A child is taught that he once lived with our Heavenly Father and that he is an important part of our Heavenly Father's plan. The songs help the child to feel secure, songs such as "I Am a Child of God" and "My Heavenly Father Loves Me."

Achievement is another basic need of a child, the feeling that he is growing and developing. Every child needs to feel that there is something he can do well. The Star lesson book provides help in meeting this need with lessons on the level of his understanding and with suggestions for his participation in class. When a child takes part, he feels that he is growing and achieving. He participates through prayer, singing, rest exercises, dramatisation and

games, through discussion, asking and answering questions.

After a child is shown that he is loved, is made to feel secure and knows that he is achieving, he still needs recognition. He hungers for praise. Commenting on a child's achievement, no matter how simple, helps him to feel important and able to meet situations life brings. Praise gives a child greater incentive to do better.

Every child can be sincerely praised for something he does. Suggestions are given for the teacher to praise each child for his efforts, to compliment him on the way he says the prayer, on the way he sings, or his behaviour. When he has earned the praise and receives it, he will treasure the knowledge that his teacher likes and approves of him.

As the teacher reads the suggestions and does her best to satisfy the emotional hungers of each child, she will help each one to grow in spirituality. The child will like his teacher, Primary, and he will be in an ideal frame of mind to learn. The teacher then can teach the gospel of Jesus Christ more effectively.

The Right Way Pilot lesson book replaces the Co-Pilot lesson. In Primaries where there are mixed-age groups the lesson books are rotated, so names should not be used which infer a difference in rank. When children are called Top-Pilots the first year they think they have had a demotion when they are called Co-Pilots the second year. CTR Pilots, Top-Pilots and Right

Way Pilots can all be rotated without the children feeling that one name outranks the other.

The purpose of the Right Way Pilot lesson book is to prepare children for baptism and membership in the Church of Jesus Christ of Latter-day Saints by teaching them the first principles and ordinances of the gospel.

An instrument panel is an interesting teaching aid. It has dials and compartments. There is a compass at the top of the panel called the Gospel of Jesus Christ. Throughout the lessons the children will have opportunities to turn the Right Way compass to a particular principle and ordinance of the gospel that is being discussed.

Children learn that faith without works is dead. They will be taught that if they have faith they will do what our Heavenly Father and Jesus want them to do; that they must do something to show faith. They should pay their tithing, keep the Word of Wisdom, keep the Sabbath Day holy, be honest, truthful, and follow the teachings of Jesus.

For example, as they turn the compass to Repentance, they will learn that they should feel sorry for wrongs and errors, ask forgiveness, and try not to make the same mistake again. As they turn the compass to Baptism, they will learn that it is an ordinance necessary for entrance into our Heavenly Father's kingdom, that their sins are forgiven, and that at the time of baptism they should make a promise and covenant to follow Jesus, to always remember Him and keep His commandments. They will learn that they can renew these covenants as they partake of the sacrament in sacrament meeting. This will make the sacrament more meaningful in their lives.

The compass shows that the fourth principle and ordinance of the gospel is the gift of the Holy Ghost. The children are taught that the Holy Ghost is a Personage of Spirit, and He has the power to guide and direct them. Children need to be taught how the Holy Ghost will guide them. Usually His guidance and influence is in a quiet natural way in our thoughts and feelings, as we read in the Doctrine and Covenants 8:2 "... I will tell you in

your mind and in your heart, by the Holy Ghost. . ."

Children learn through the things they see and hear and do. Words and word strips are an important part of Right Way Pilot lessons. Children this age are learning to read so this is a thrilling new skill for them.

In the teacher's kit there are many items to arouse the interest of the children, such as maps, a picture story with words, and work sheets on which children fill in missing words.

There are riddles and puzzles to emphasise the purpose of the lesson. Question and answer games are used as reviews. The words "missionary" and "investigator" are printed on the board. The children are the missionaries and the teacher is the investigator. If the children answer the investigator's question properly they put a mark under "missionary", but if they are not able to answer correctly, the "investigator" receives the mark.

Children need to know that there are limits to what they are allowed to do in class. When children help to formulate their own class rules they are more enthusiastic about them and more eager to obey them. Because the children are pilots, the class rules are to be made in pilot language. For instance, the children are helped to choose a rule to sit quietly. The first thing a pilot does when he climbs into the cockpit is to sit down and fasten his seat belt. A pilot always puts on earphones to tune in and listen to the control tower. A pilot signals to the control tower for permission to take off. Planes fly in formation, close together, so a pilot has to have complete control of himself and his plane so he will not touch or disturb the other planes. The code rules for class rules might be:

Fasten Seat Belts....	Sit quietly
Tune In	Listen
Signal	Raise your hand
Control	Control yourself
	—do not disturb others

Each lesson has one or two stories that enhance the purpose of the lesson. There are Bible and Book of Mormon stories, child experience stories and problem solving stories. In the Right Way picture set are 23 beautiful

coloured pictures. There are 5 flannel board cut outs, some in colour and some in silhouettes, in the teacher's kit. There is a pad of activity sheets for each child, called his Right Way Flight Plan.

In the foreword of the book is a message of inspiration, words of President Hugh B. Brown, "Each man is the pilot of his own life, charged with the responsibility of the flight across the valley of life and over the hills of eternity. Keep this in mind as you ponder the thought that the Creator is your Father—heed His warnings, for His purpose is to help you make a happy landing. for this purpose He has made know the laws of life."

The Standard

The standard of reverence for 1966-67 is: "Jesus said, 'Come follow me.'"

Included in the standard kit is a picture of the Saviour. There are word strips, pictures and figures which are to be used at different times. There is sufficient plastic in the kit to cover a cardboard to make a chart 44x28 inches. The plastic covering should protect the chart and keep it attractive all year.

The large standard chart with the beautiful picture of Jesus on it is to be used every week in the presentation of the standard.

The standard music for the year is the song "Come, Follow Me," No. 60 in "The Children Sing:"

"Come, follow me", the Saviour said,
Then let us in his footsteps tread,
For thus alone can we be one
With God's own loved, begotten Son.
As the children sing these words each week, the message should become deeply engraved upon their minds and become part of their daily thinking. This should result in an effect for good in their lives.

The children may ask, "How can we follow Jesus? We cannot walk in His footsteps. He is not here in person."

There is a way to follow Jesus, and the way will be pointed out to the children each week during the three minute standard presentation. They will learn that step by step they can grow more and more like Him, if only they will always remember Him and try to do what He would want them to do as they make decisions.

New books

CONVERSION STORY

FAR too few of the books on our shelves these days are of a personal nature. Much of our reading concerns the pure and perfect, unadulterated doctrines of the Church—what the Church teaches, what the Church has to say about this or that, what the Church practices in this case or that instance. Although we can never learn enough about what the Church teaches, we have too few opportunities of reading of the effects of this pure and perfect doctrine upon the lives of weak and imperfect people.

And so, like a breath of fresh air from out of the scorching welter of doctrinal expositions, comes a reprinted edition of a little book first published privately in 1941 by Dr. John A. Widtsoe, a member of the Council of the Twelve for 31 years up to his death in 1952.

My happy anticipation of something unusual was justified, for "**In the Gospel Net**" (Bookcraft, 16s. 3d.) proved to be one of the most delightful and inspiring conversion stories that I have read in the Church.

This is no conversion of a Paul, or a Brigham Young, or a John Taylor, but the slow dawning of the truth in the heart of a Norwegian fishing village girl. Dr. Widtsoe writes, of course, about his mother, Anna Karine Gaarden Widtsoe, wife of a schoolteacher who died young, seamstress, dress-maker, emigrant, pioneer, missionary at 50, and the mother of two sons—one of whom was to reach the upper circles of the Church authorities.

When Anna was young in Norway, Mormonism was a dirty word and Mormons were wicked and dangerous people. To accept their teachings and become baptised into the Mormon Church was to be cut off for life from your neighbours, your friends and from all of your relatives. It took a courage and faith that few of us today would exhibit (as the majority of our present-day missionaries will testify).

The shoemaker began the conversion.

He left Mormon tracts inside the shoes that he repaired for Mrs. Widtsoe. But it took two years of mental struggle before Anna turned her back on all the friends and family that she loved and asked for baptism.

Dr. Widtsoe writes: "... the new convert took a trip to the island (where she was born), to find peace among her own people. To her amazement, her dear ones there, who had heard of her scandalous behaviour, would have nothing to do with her. Their hearts and houses were closed against her. Those whom she had fed and clothed and nursed preferred not to speak to her."

Heart-warming—and at times heart-rending—"In the Gospel Net" did much to strengthen my faith in the teachings of the Church, for Sister Widtsoe's simple courage in the face of adversity showed so forcibly what the pure and perfect doctrines of the Church CAN DO with the weak and imperfect people.

STUDENT'S AID

PART of the joy of being a member of the Church of Jesus Christ is the fact that it gives you a zest for studying and learning the Gospel. The Apostle Matthew Cowley once said that he had to spend so much time trying to understand the simple truths of the Gospel that he didn't have time to go into the so-called mysteries. And this should be true of every one of us, for there is so little time and so much to be found and to be understood in the four Standard Works of the Church, that any member settling down to studying them will find himself involved in a lifetime of learning.

There are short cuts to learning, of course, and we have the writing of great men of the past to fall back on when we reach a point that confuses us. For this reason I found it interesting to study the "**Commentary on the Pearl of Great Price**" (Deseret Book Company, 36s.) produced by Elders George Reynolds and Janne M. Sjodahl.

These two students of the gospel have done much to help other students reach an understanding of what they read. Already their seven-volume "**Commentary on the Book of Mormon**" is a masterly aid to all Book of Mormon scholars. Now they have turned their attention to the "little books at the back of the Doctrine and Covenants." In their usual style, they comment and enlarge upon each sentence, sometimes a word, or paragraph, calling upon the writings and interpretations of the prophets to assist them.

What I found even more interesting, however, than the commentary itself was the introduction to the commentary. Spread over 74 pages, this introduction doesn't bother with the well-known history of the Pearl of Great Price scrolls, but approaches the Book of Moses and Book of Abraham from the question, "Is continuous revelation necessary?" The manner in which they answer it, and the scriptural evidence which they bring to bear on the question, I found exciting to read.

Equally as interesting were two other papers published with the commentary—"Are we of Israel or the Seed of Abraham?" and "The Symbolism of the Great Pyramids" . . . but this latter went into some of those mysteries that we don't have time to study!

THE LORD'S SUPPER

WHAT do you think about when you partake of the Sacrament on a Sunday evening? Have you ever realised that there is so much tied up with the simple action of eating the bread and drinking the water, that if we were to think about it seriously we would all be a little more reverent and a great deal more awestruck by the significance of what we were doing?

Alan P. Johnson, an active member decided to write a book about it. "**The Sacrament of the Lord's Supper**" (Deseret Book Company, 19s.) goes into all aspects of the Sacrament . **RDB**

Letters

CAN anyone help us in our difficulties over tithing? In President McKay's article, "The Divine Law of Tithing," page 154 in the May issue of the "Star," the President writes:

"It is a just means as well, for every person gives proportionally as much as another."

Well, I can't see that. A man earning £20 a week gives £2 in tithing, leaving him £18 to live on, while a man earning £10 gives £1, leaving £9. Both men have wives and families dependent on them. I maintain that the lower wage-earner gives a higher proportion of his income. The £9 man wants the same for his wife and family as the £18 man, yet has less to do it with.

Don't you think we all need a basic amount of money to live on? This basic amount would cover husband, wife, children and other dependents. The number of people involved should control the amount received. This is recognised by the Income Tax authorities and the National Assistance Boards. We are not all equal. The Church recognises this, because in the very next article in the same issue of the "Star" Elder Mark E. Petersen writes:

"Two men working side by side doing the same work receive bishop's orders for different amounts of food, clothing and fuel, etc., where one is single and the other head of a large family. The needs of each control." Should it not be the same with tithing?

Could you also tell me whether people on Sickness Benefit, Old Age Pension, Unemployment Benefit or National Assistance pay tithing. Goodness knows, those rates are the bare bones as it is.

I do agree in principle with the Law of Tithing, but I think some of these particulars need clearing up. I've had various answers from various people. We belong to a small branch with missionary elders, and these lads just don't have the worldly experience to answer adequately. My experience is that people with money just don't understand the problems of the poor.

I believe this Church is true . . . how wonderfully it has enriched my life. I do enjoy the "Star" each month.
NAME AND ADDRESS SUPPLIED.

Editor's note: One point needs to be stressed before we go into any of the detailed questions asked in this letter . . . we are here discussing a DIVINE law, given to man as a COMMANDMENT from God. The Lord is both JUST and WISE. In his wisdom he has commanded that each man give proportionally the same—one tenth of his earned income. And so proportionally, the man earning £20 pays **exactly** the same as the man earning £10. Paraphrasing Dr. James E. Talmage, the Lord, in effect, says to you, "I give you everything, your food, your clothing, your shelter—or the ability to acquire these things—but remember, they are mine and I require from you a payment for these things. Now I don't want this payment in advance—as any mortal landlord would demand—but I want payment when you have received. I also know that some years are lean and some good, and so I won't require the same amount from you each year come what may, but when you earn more you give me more and when you earn less you give me less. And if you have nothing coming in, you give me nothing." Now what could be fairer than that. If you were to take out an insurance policy giving you the same eternal benefits that you can receive from paying tithing, you would be expected to keep up the premiums even if you were out of work. If you didn't your policy would lapse and you would lose all that you had previously paid. But the Lord says to you. . . . "If you have nothing coming in, you give me nothing, and in return my bishops will feed you and clothe you and help you to find work."

On this question of the £10 man with a family needing as much as a £20 man with a family. We agree. But the Law of Tithing is not just a payment scheme, it is also a BUDGET

plan. No matter how much you earn, a tenth less in your income means that you have to budget very carefully the remaining nine-tenths. You become thrifty and money-wise; you spend only where you need to spend; you save where you can save; and as you do so the Lord increases your opportunities of improving yourself—and the income that you earn. There are thousands in the Church today who can bear testimony to the fact that the payment of tithing and the careful budgeting of their money was directly responsible for their getting better employment and a higher wage. The Lord returns far more than he receives.

(Incidentally, President Petersen's remarks were in reference to Church Welfare. You would not expect a single man to receive the same amount of help from Welfare as a man with a wife and family to support).

The Law of Tithing, as given in the 119th Section of the Doctrine and Covenants, states that the saints shall "pay one-tenth of all their interest annually." If you are out of work, then you are not gaining any interest or earning any income, therefore you are not expected to pay tithing. If you are drawing Sickness Benefit, the Old Age Pension, Unemployment Benefit or National Assistance, you are not expected to pay tithing, since you have already paid a tithe on the gross income from which you contributed to all of these national funds.

WE would like to thank you for the fine work you are doing in the publication of the "Millennial Star." My family and I look forward to seeing each month the beautiful front covers, which to us always seem to be in a class on their own.

The coverage on the "new books" is first class and the members of the Bolton Branch are very grateful for this, as the information has been most helpful.

V. HARRISON,
BOLTON BRANCH.



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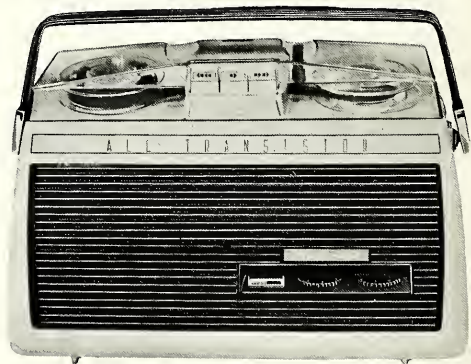
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Relief Society



Summer Lessons 1966

SEPTEMBER

Visiting Teaching

Judging others

Message 4: "It is better that a man should be judged of God than of man. . ."

Objective: To show that we should refrain from judging each other.

IT seems to be a very common trait in human beings to pass judgment upon our fellow men. Being human and subject to the weaknesses and prejudices of human nature, our opinions are likely to be biased, we are prone to make mistakes. Being able to view conditions and problems only with limited vision, seeing only what appears on the surface, we have no right to assume the role of judge of our fellow men. Our judgment may be faulty because our wisdom and knowledge are faulty. Only God can pass unerring judgment because he can read the human heart, he knows the motives of individuals, and can see all sides of a situation. Someone has said, "We judge others by their actions, ourselves by our intentions."

There is an old adage which reads: "People in glass houses should not throw stones." In a sense, we all live in glass houses, for no one of us is free from sin in some degree. Because this is true, we have not the right to throw disparaging stones at others. Dr. Alsaker said, "We should be lenient in our judgment because often the mistakes of others would have been ours had we had the opportunity to make them."

"How lenient our own faults we view,
And conscience's voice adeply
smother;

Yet, oh, how harshly we review
The selfsame failings in another.

Anon.

It is true that in our present social structure, those who have broken the law must be dealt with in the courts, and men must be judged of men, because that is the only way open to us. Moreover the Lord himself has designated certain offices in his Church which carry the power of judgeship; but in our daily contacts with each other, let us withhold judgment of our fellow men.

When our life's deeds are weighed, one will surely be there who has known our innermost thoughts and desires, one will pass judgment who is a perfect Judge.

Theology

Love of people

Lesson 4: Lehi's Family Becomes Divided.

Objective: To help us understand the great love the people had for Nephi and to know that we, too, can gain the love of people if we serve them with our love and friendship.

Reference: The Book of Mormon, II Nephi Chapter 5—Jacob 4.

Visual Aids: Blackboard; pictures of Latter-day Saint temples and of ancient temples.

UNTIL the death of Lehi, his sons and their families lived almost like one large family. They worked and hunted and journeyed together. Sometimes there was arguing and quarrelling and dissatisfaction among them, but they did stay together under the leadership of Lehi.

Scarcely was Lehi buried, however, than Laman and Lemuel began to grumble and complain about Nephi. He was their younger brother and they were jealous of him. Whenever Nephi tried to persuade them to do right they became angry. They refused to follow his leadership and advice. "We will not have him to be our ruler," they said, "for it belongs to us, who are the elder brethren, to rule over this people." Laman and Lemuel quickly forgot the advice of their father Lehi and the commandments of the Lord. Their hearts became hard. The words of the Lord concerning them were being fulfilled. The thing their father Lehi had feared would happen to them was happening. Because of their wickedness the spirit of the Lord was withdrawn and they were left without his guidance. The same thing happens to us today. Whenever we fail to obey the commands of God and the leadership of his appointed leaders, the spirit of the Lord ceases to be with us to guide us in the ways of righteousness, and our hearts become hard.

Before many days had passed Laman and Lemuel became so wicked that they planned to kill Nephi. Before they could carry out their cruel plans, however, the Lord told Nephi to take all who would follow him and flee into the wilderness. Thus Lehi's family was divided and became henceforth two peoples. Nephi, and his brothers Sam, Joseph and Jacob, with their families, and Zoram and his family, and all others who believed in the warnings and revelations of God and followed the leadership of Nephi, became known as Nephites. Laman and Lemuel with their families, and all others who rebelled against Nephi, were known as Lamanites.

In previous lessons we have discussed the words of the Lord wherein he said, "Inasmuch as ye shall keep my commandments ye shall prosper in the land; but inasmuch as ye will not keep my commandments ye shall be cut off from my presence." Nephi and many of his followers did keep the commandments of the Lord and he was pleased with them. His spirit was with them each day to guide and direct them. Even when they were forced to leave their homes and all their possessions and flee into the vast wilderness, they did not murmur but went willingly and without hatred toward their brethren, the Lamanites.

Nature of the Lamanites

The Lamanites, on the other hand, did not keep the Lord's commandments, so he withdrew his spirit from them. Now, even though they had the homes, farms, orchards, and many of the flocks and herds and cattle that they had belonged to the Nephites, they were cruel and hateful. The Lord was unhappy with them.

He tried to help them but they would not listen, so he punished them as he had said he would.

Now let us see what became of the people who obeyed the commandments of the Lord and followed Nephi into the wilderness. They took their tents and whatever else was possible and fled as the Lord commanded them to do. Let us make a list on the blackboard of things they would surely need to take.

The Book of Mormon tells us that after many days of travel Nephi and his people stopped and pitched their tents. They were an industrious people and under the leadership of Nephi they built their homes, planted their seeds,

and began to raise their crops and many flocks and herds. Some of the men went into the hills for gold, silver, iron, and copper. From these minerals they made tools, ornaments, and swords patterned after the sword of Laban. The trees in the forests they used to make their buildings. They named their city Nephi after their beloved leader. They were careful to keep the commandments of God and his spirit was with them to help them in all their righteous activities.

Nephi and his people built a temple after the style of the temple of Solomon in far away Jerusalem. It was not so beautiful as the temple of Solomon, but the workmanship was very fine and the people were proud of it. (Show pictures of temples ancient and modern. The Mesa, Arizona, and the Canadian temples probably look more like the temples of Solomon and the Nephite temple.)

Nephi was growing old now. He had led the Nephites for many years. He had kept records of their activities on metal plates. He had been careful with the records for they were very precious and must be preserved for their descendants. One day Nephi called his brother Jacob and gave all the precious records containing the sacred writings to him. He told him that he, Nephi, would soon die and Jacob was to record those things that were sacred on the plates, such as great revelations and prophecies. Nephi then appointed a man to be a king and ruler over his people in his place.

The people mourned when Nephi died. He had been a great prophet, leader, and coloniser, and had inspired them to keep God's commandments. They had multiplied and become a happy, prosperous people under his

guidance. They would miss his inspired influence. Because of their great love for Nephi, and their desire always to remember his name, they decided to give the name of "Nephi" to whoever should be their king from then on.

Jacob was a younger brother of Nephi. All his life he had loved Nephi and followed his example. He had grown up to be a good man who loved and obeyed the Lord and was desirous to serve his fellow men. He, and also his brother Joseph, were consecrated by Nephi as priests and teachers to the people.

It grieved Jacob to find that some of the Nephites were becoming proud and worldly, giving more thought to gaining wealth and wearing expensive cloths than to serving the Lord. Jacob pleaded with the people to stay close to the Lord, and live righteously. He reminded them of all the blessings the Lord had given them. Jacob taught the people about the atonement of Jesus Christ and of the resurrection.

All his life Jacob served the people well as their spiritual leader and kept the records as Nephi had commanded him to do. When he grew old he passed the records on to his son Enos.

Applications

(Allow plenty of time to discuss the application of this lesson in the lives of the sisters present.)

We have a prophet and many other leaders in the Church today who are also righteous, faithful, and wise. They are desirous of serving us and of helping us to know and obey God's commandments. We respect them for their service and devotion to the Church. We love them for their exemplary lives and for their goodness to us.

We want these leaders to love and respect us. We want all our friends

and associates to respect and love us.

What can we do to gain their love and respect? Draw from class and list on the blackboard such things as: (1) live the principles of the gospel; (2) be examples of what we believe; (3) treat everyone with kindness and respect; (4) be friendly to everyone; (5) be obedient to our leaders, both religious and civic; (6) be of service whenever possible in Church organizations, to our friends and neighbours, and in the community.

Literature

Witnesses

Lesson 4: Witnesses

Objective: To understand what a witness is and why witnesses are important.

Visual Aid: Map of the United States.

HAVE you ever stopped to think how it is that you come to believe certain things which you have not yourself actually experienced in some way?

Of course, what we experience we accept as true. There is nothing else that we can do about it. Experience is the only way in which we can really know anything. That is, we see or hear or feel or taste or smell something, and we may then truly say that we know it, instead of merely that we believe it. A great deal of what we accept in our lives comes to us in this way.

But there are many things that we accept on the testimony of others. That is the way we put it. Someone tells us that a certain thing happened to him, and we accept that as true—unless, of course, we have reason to

believe it to be unlikely or untrue. For someone else may have an experience which we have never had, and we are not safe in saying that he either did or did not have that experience. It will surprise you if you try to find out the number of things in your life which you accept on the mere say-so of other people.

You may remember having read in Matthew (18:16) the advice of Jesus to persons who offered each other: "if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established."

Here, then, is the Book of Mormon. It did not write itself. Someone wrote it. Who was that someone?

Joseph Smith says that he did not write it—that is, that he did not make it up out of his head. He tells us, as we have seen, that he translated it by means of the Urim and Thummin from some gold plates given him by a heavenly messenger, who was a resurrected person.

Now, there are many people today who find it hard to believe such things. Hence, they ask that we give them some evidence that these things are true.

Well, we have just such evidence. We have eight men who say that they saw the gold plates, that they handled them, and that they examined the engravings on the leaves. And we have three men who declare that they were shown the plates by an angel and that they heard the voice of God "bearing testimony" that the translation was correct.

Do you know that we do not have a single witness to any event in the Bible—outside the one who tells it? Paul had a vision of Jesus after the

resurrection. There were others with him at the time, but these have left us nothing by way of testimony. What would we not give now for a bit of confirmation of Paul's statements! Yet, the whole Christian world today accepts without question his account of the great vision.

Suppose you turn now to the flyleaf of the Book of Mormon and read aloud the testimony of the Eight Witnesses.

The names of these eight men are: Christian Whitmer, Jacob Whitmer, Peter Whitmer, Jr., John Whitmer, Hiram Page, Joseph Smith, Sr., Hyrum Smith, and Samuel H. Smith. Three of them, as you will see, belong to the Smith family and four to the Whitmer family. Page was a son-in-law of Peter Whitmer, Sr. The reason why others were not chosen as witnesses is that there were no others. But the fact of the relationship of the witnesses is nothing against their testimony.

You will notice that the testimony of these eight men is to a matter-of-fact showing of the gold plates. They were shown the plates by Joseph Smith, Jr. They "hefted" the plates, which had "the appearance of gold." This is a careful statement, as you will see. The men were anxious to tell the facts only as they saw things. Then, too, they handled with their hands "as many of the leaves as the said Smith has translated." That is a careful statement, also. This scene took place in the wood. There was nothing miraculous about this showing of the gold plates. It was as if a group of men were passing around among them any other object which they had never seen before.

Turn now to the testimony of the Three Witnesses, and read it aloud. These three men tell us (a) that they

saw an angel, (b) that they saw the golden plates, (c) that they looked at the engravings on the plates, and (d) that they heard the voice of God declaring that the book had been translated by the gift and power of God. This was a miraculous scene, a vision.

The question now is, What about the testimony of these eleven men in confirmation of Joseph Smith's story? How does it measure up to the test of a witness?

Let us look for a moment at the character and the possible motives of these men.

Oliver Cowdery was a school teacher. Later he studied law and was a district attorney in the State of Michigan. He was, therefore, rather well educated. David Whitmer was a farmer, first in New York and then in Missouri. All his life he was respected by those who knew him. Martin Harris was a well-to-do farmer in Palmyra, and, until he became a witness, was highly regarded by his neighbours. The Smiths and the Whitmers among these witnesses were also farmers. Hiram Page was an herb doctor. Except in their connection with Mormonism nothing has ever been said against the character of any of them.

Some people, as you may know, are inclined to be imaginative. That was not so of these men. Always they were sober, industrious, Christian. There is, therefore, no reason to believe that they were making up this testimony to the existence of the gold plates. Besides, they had no motive to do so. They had nothing to gain. Indeed, they had much to lose—and did lose. For they were reviled, scorned, and persecuted because of their testimony.

Although some of the eleven left the Church, not one of them ever hinted

a denial of his testimony. If they had entered upon an agreement with the Prophet to say what they did, they would most certainly have broken that agreement when they became offended with him. To the very last day of their lives they persisted in saying that they were not deceived or deceiving when they spoke of the plates or the angel or the engravings.

One thing more: In this case everyone may know for himself whether these men were telling the truth or not. They may know "by the power of the Holy Ghost." Moroni says that in the Book of Mormon itself (Moroni 10:4, 5) Read it.

Questions for Discussion

1. Tell the main items in the testimony of the eight witnesses. In the testimony of the three witnesses.
2. Give as many details as you can about these eleven witnesses. What had they to gain by telling an untruth? By telling the truth? Why, then, should they be believed?
3. How may anyone know the truth of these testimonies?

Social Science

Home night

Lesson 4: Family Co-operation

Objective: To plan and carry out activities to strengthen family ties.

Suggested Song: "Put your shoulder to the wheel."

THE Church has for many years suggested that the family be gathered together periodically and have

a Family Home Evening. An important part of that programme should be a family council where any family problems can be discussed. If there are financial difficulties that the children need to know about, this will be a good time to tell them. Sometimes children do not understand why they cannot have all the things they see neighbour children have. Or maybe there is need for older children to get a part-time job to help the family income. Any problems that affect the family can be discussed at the Family Home Evenings.

Goals of a Home Evening

Some of the things to be accomplished by this Family Home Evening or family council would be to:

1. Give to children, as well as parents, a feeling of family responsibility and togetherness.
2. Give to children the reasons for parents' decisions that they may not have understood.
3. Prepare children to face problems, to discuss them, and to come to proper decisions.
4. Teach family ideals, the family obligations, the unity and co-operation necessary for the success of the family unit.

A Typical Family Home Evening

This is a typical plan for a Home Evening as carried out by a family of nine, father, mother and seven children. They found that the day when they could best get together was Sunday in the evening, after they had been to all their Church meetings, Priesthood, Sunday School and Sacrament meetings. The children took turns writing out the programme that was to be followed.

When the family was all quietly

seated, the father read from the programme the name of the song that had been selected. Then he named the family member who had previously volunteered to say the prayer. Next the family sang another song and then the father and mother gave a lesson from the Family Home Evening manual.

The child who had prepared the programme had found out from each child what he would like to do for this programme. One sang a song; another played a tune on the harmonica or any other instrument; a third child recited a poem; one told a story; and another gave a verse of scripture or recited one of the Articles of Faith. When each child had had some small part, the father inquired if there was any family problem that should be discussed together. Afterwards they used questions about the Church as a quiz. Father gave some short words of advice. Mother served very simple refreshments that the family especially liked.

This sort of programme—family activity—held regularly is looked forward to by the children and gives a real sense of co-operation. They take turns preparing the programme, and sometimes the father may ask mother to conduct, or ask one of the children.

Other Types of Family Hours

Family outings also are enjoyed as Family Hours. One of the best family activities is, of course, going to Church services every Sunday all together. If there is an especially beautiful sunset, moonrise, or cloud formation, the family can be called to enjoy it together. Any time a child has a part to take in school or Church activity, the whole family shows interest and is there to hear it, if possible.

Parents should be sure that happy family traditions are passed on. These are usually special stories or family songs that parents will want to teach to their children. Watch for every opportunity to do things together as a family.

Most of us may say "There is never enough money to go around or to buy all the things we need so why plan?" If this is the situation there is all the more reason to plan carefully.

The first step in planning is to make an estimate of your possible income. About what will the father earn? Will any of the children be able to earn some? When all these have been taken into consideration and added up, we know about what we will have to spend.

The next procedure is to determine, as best we can from past experience, what our real needs will be. As members of the Church we know that our first obligation is to our Heavenly Father who gives us everything. Ten per cent. of our net income will go for tithing. This may seem difficult, but we should remember that if we have faith to obey this commandment, our Heavenly Father will bless us and help us to make wise use of the ninety per cent. left in our hands.

Children Need Training

Children should be included, as seems wise to the parents, in planning the family resources. Invite them to share in the planning both as a privilege and as a responsibility. Children will be more understanding about things they can and cannot have when they learn that wise spending of money calls for careful planning before the money is earned as well as before it is spent.